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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

SEPTEMBER, 1822.

EXTRACTS FROM MR. MEDE'S
WRITINGS ON THE FIRST RE-
SURRECTION.

To the Editors of the Jewish Expositor.

Gentlemen,

As much has been said by the writers on the millennial subject in your interesting publication respecting the opinions of the justly celebrated Mede on the Personal Reign and Literal First Resurrection, and as Mr. Mede's work is not accessible to all, I send you a few extracts containing an account of his sentiments after a mature consideration had convinced him that the *literal* interpretation of the Scriptures on these points was the true one.

Your's, &c.

V.

Extract of a Letter from Mr. Mede, containing the grounds why the first resurrection, Rev. xx. is to be taken literally :---

"When at first I perceived that millennium to be a state of the church consequent to the times of the beast, I was averse from the proper acceptance of that resurrection, taking it for a rising of the church from a dead estate, as being loth to admit too many paradoxes at once; yet afterward, more seriously considering and weighing all things, I found no ground or footing for any sense but the literal.

"For, first, I cannot be persuaded to forsake the proper and usual import of
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Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and nature of the things spoken of, (which will bear no other sense) do warrant it. For to do so, were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imaginations. Now the xxth of the Apocalypse, of all the narrations of that book, seems to be the most plain and simple, most free of allegory, and of the involution of prophetic figures; only here and there sprinkled with such metaphors as the use of speech makes equipollent to vulgar expressions, or the former narrations in that book had made to be as words personal, or proper names are in the plainest histories; as *old Serpent, Beast, &c.* How can a man then, in so plain and simple a narration, take a passage of so plain and ordinarily expressed words (as those about the *first resurrection* are) in any other sense than the usual and literal?

"Secondly, However the word *resurrection* by itself might seem ambiguous, yet in a sentence composed in this manner, (*viz. of the dead, those which were beheaded for the witness of Jesus, &c. lived again when the thousand years began; but the rest of the dead lived not again till the thousand years were ended,*) it would be a most harsh and violent interpretation to say, that *dead* and consequently *living again from the dead*, should not

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utrobique be taken in the same meaning: for such a speech in ordinary construction, implies that *some of the dead* lived again in the beginning of the thousand years; in that sense *the rest* should live again at the end of the thousand years, and a contra, in what manner *the rest of the dead* should live again at the end of the thousand years, in that manner, those who were beheaded for Jesus, lived again in the beginning of the thousand years; which *living again, of these some*, is called, the *first resurrection*.

"Thirdly, Though the ancient Jews (whilst they were yet the church of God) had no distinct knowledge of such an order in the resurrection, as *first* and *second*, but only of the resurrection in gross and general, to be in die judicii magni; yet they looked for such a resurrection, wherein those that rose again should reign some time upon earth, as appears, Wisdom iii. 1—8, where it is expressly said, *That the souls of the righteous which were departed, should in the time of their visitation, shine, and that they should judge the nations, and have dominion over the people, and their Lord should reign for ever*. See the place and consider it. This opinion is here and there also dispersed in the Chaldee Paraphrase, and in the Talmud, as of ancient tradition, and is the opinion of the Jews at this day, who, as they look not for the kingdom of their Messiah, until dies judicii magni, so they expect that their forefathers (at least such as were just and holy) should rise at the beginning of the same, and reign in the land of Israel with their offspring, under Messiah. I can hardly believe that all this smoke of tradition could arise, but from some fire of truth, anciently made known unto them. Besides, why should the Holy Ghost in this point speak so like them, unless he would induce us, mutatis mutandis, to mean with them? In fine, the second and universal resurrection with the state of the saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient church of the Jews, than the first, and the state to accompany it.

"Lastly, This was the opinion of the *whole orthodox Christian church, in*

the age immediately following the death of St. John, (when yet Polycarp and many of the apostle's disciples were living,) as Justin Martyr expressly affirms; a testimony, absolute, without all comparison, to persuade *such* as rely upon *authority* and *antiquity*. It is *to be admired*, that an opinion once so *generally received in the church* should *ever* have been *cried down and buried*."

After mentioning the interpretations commonly given to 1 Thess. iv. 14—18. he has the following remarks.

"Both these interpretations suppose the rapture of the saints into the clouds, to be for their present translation into heaven. But suppose that be not the meaning of it; for the words, if we weigh them well, seem to imply it to be for another end, namely, to do honour unto their Lord and King at his return, and to attend upon him when he comes to judge the world, *Those* (saith the text) *which sleep in Jesus will God bring with him*; he saith not, *Carry away with him*. Again, *They, and those which are alive, shall be caught up together in the clouds, to meet the Lord in the air*: to meet the Lord coming hither to judgment; not to follow him returning hence, the judgment being finished. Besides, it is to be noted, that although, in the Hebrew notion, the air be comprehended under the name of heaven, yet would not the apostle here use the word heaven, but the word *air*, as it were, to avoid the ambiguity, lest we might interpret it of our translation into heaven. If this be the meaning, then are those words, *"We shall ever be with the Lord,"* thus to be interpreted; After this our gathering together unto Christ at his coming, (so the apostle calls this rapture, 2 Thess. ii. 1.) we shall from henceforth never lose his presence, but always enjoy it, partly on earth, during his reign of a thousand years, and partly in heaven, when we shall be transported thither. For it cannot be concluded, because the text saith, the saints after their rapture on high should *thenceforth be ever with the Lord*, ergo, they shall from henceforth be in heaven; for no heaven is here men-

tioned. If they must needs be with Christ there where they are to meet him, it would rather follow, they should be ever with him in the air, than in heaven; which, I suppose, none will admit. And, otherwise, the text will afford no more for heaven, than it will for earth; nay, the words, "*He shall bring them with him,*" make most for the latter.

"I will add this more, namely, what may be conceived to be the cause of this rapture of the saints on high, to meet the Lord in the clouds, rather than to wait his coming to the earth. What if it be, that they may be preserved during the "conflagration of the earth, and the works thereof," 2 Pet. iii. 10, that as Noah and his family were preserved from the deluge, by being lift up above the waters in the ark, so should the saints at the conflagration, be lift up in the clouds, unto their ark, *Christ*, to be preserved there from the deluge of fire, wherein the wicked shall be consumed?" Folio Edit. p. 76.

Speaking of the antiquity of the doctrine, in the eleventh chapter of his third book, he observes as follows:—

"Touching the question of the thousand years, you may see I have demonstrated them to follow the times of the Beast and of the false Prophet, and, consequently, the times of Antichrist. And if the Apocalypse be canonical Scripture, it must needs be granted, there is such a time to come, or we must deny either Rome which now is to be Antichrist, or Antichristendom; which those who opposed the ancient Chiliasts, found so necessary, as forced them (having no other way to avoid their adversaries) directly to deny the Apocalypse to be Scripture, nor was it re-admitted, till they thought they had found some commodious interpretation of the thousand years. And yet the Apocalypse hath more *human* (not to speak of divine) authority than any other book of the New Testament besides, even from the time it was first delivered. But we see, what the zeal of opposition can do.

"The dogma of one thousand years regnum was the general opinion of *all orthodox Christians*, in the age immediately following the apostles, if

Justin Martyr say true; and none known to deny it then but *heretics*, which denied the resurrection, and held that the God of Abraham, Isaac, and Jacob, was not the Father of our Lord Jesus Christ. This was the reason why Irenæus maintained it in his book contra omnes hereses, and Tertullian against the Maraonites."

He farther observes, that the following words respecting the first resurrection, are recorded by Galazius Cyzanicus, in his History of the Council of Nice, called by Constantine, as being part of one of their forms of ecclesiastical doctrine.

"We expect a new heavens and a new earth, according to the sacred Scriptures, when the appearance and kingdom of our great God and Saviour shall be manifest. And then, (as Daniel saith) "the saints of the Most High shall possess the kingdom," and there shall be a pure and holy earth, consisting of the living, and not of the dead, (which David foreseeing with the eye of faith, exclaims, "I believe to see the goodness of the Lord in the land of the living,") of the meek and the lowly. For, "Blessed are the meek, for they shall inherit the earth."—Book iv. p. 813.

The following are his observations on Matthew xxv. 31—46.

"Concerning that in Matt. xxv. when our blessed Saviour shall sit upon his throne of royalty to judge the world, I conceive a figure to be in that expression, of placing the *sheep* on his *right hand*, and the *goats* on the *left*, borrowed from the custom of the Jews in their tribunals, to place such as were to be absolved on the right hand, where stood the Scribes, who took the votes for *absolution*; and those who were to receive the sentence of *condemnation* on the *left hand*, where stood the Scribe who took the votes for condemnation. Such a custom of their's, Drusius, in his notes upon that place, observes, out of Moses de Kotsi. That, therefore, nothing else is meant thereby, but that our Saviour should distinguish the world of men into two orders; one of such as should receive the *sentence of bliss and absolution*, the other, of such as

should receive the *sentence of condemnation*. That he should first pronounce the sentence of absolution upon such as are to be absolved; and that once finished, then to pronounce the sentence of condemnation upon such as are to be condemned. Now, I suppose, the sentence of absolution shall continue all the time of the *first resurrection*, that is, all the thousand years long; that, that once ended and finished, (and not before) he shall then proceed to pronounce the sentence of condemnation upon those who shall be in statu et ordine damnandorum; that is, successively, and not at one and the same time, though the Scripture here mentions not the intervallum which shall be between the beginning of the one and the other."—Page 841.

The following are his Paraphrase and Exposition of the prophecy of St. Peter, concerning the day of Christ's second coming, described in the third chapter of his second epistle.

"Verse 1, 2. St. Peter exhorts the believing Jews, unto whom he writes, to be mindful of the words of the holy prophets,* Isaiah, Daniel, and Malachi, concerning the coming of Christ to judgment, and the restoration then promised; it being also confirmed by the apostles of our Lord and Saviour.

"Ver. 3, 4. For, howsoever it were then believed both by Jews and Christianed Gentiles; yet in† the last days

should come those, who, walking after their own desires, (or humours) should deny and deride the expectation of any such promise* of the day of Christ, saying, Where is the promise* of his coming? Where is the new heaven and the new earth you talk of?

"Ver. 4. The reason of this their unbelief being, because they imagine there hath never yet, since the creation of the world, been any example of such a destruction and change ensuing it, as this at the coming of Christ should be. For since the fathers fell asleep, (say they) even since Adam died, all things have continued as they were from the beginning of the creation. Therefore, the expectation of any such change of the world and the state of things therein, (as is supposed) is vain and frivolous, and never to be fulfilled.

"Ver. 5, 6. But those who suppose this, that there hath never yet any such destruction and change befallen the creation, and thence conclude, there is no such, nor shall ever be, they weigh and consider not the universal deluge in the time of Noah, (when the curse laid

* I take *promise* here, for the thing *promised*; the *antithesis* implying that to be the meaning, viz. *The scoffers say, Where is the promise of his coming? Nevertheless, we look for a new heaven and a new earth, according to his promise.* But here is somewhat (Reader) in the application, wherein thou mayest err; but be not thou uncharitable in thy censure, nor think I am. For, although the crying down and condemning of the opinion of the *Chiliasts*, will be found to be near upon the beginning of the times of the Antichristian apostacy, (which, I suppose to be called *the last times*;) and that the utter burying of that opinion falls within these times; yet thou must know, 1. That there is not the like reason of the first authors of crying down a truth, and of those, who led by their authority, take it afterward, without further examination, for an error. 2. To *scoff*, is one thing, and barely not to believe is another. 3. 'Tis one thing to deny a *promise* simply, and another to deny or question the *manner* thereof; as also to reject a truth sincerely propounded, and when it is entangled with errors, as that of the later *Chiliasts* may seem to have been.

* If that which St. Peter here describeth, were foretold by the old prophets, then must St. Peter be so expounded, as it may be shown in them, and agree with them.

† These *last days*, should seem to be the time of the church's apostacy under Antichrist, according to that of St. Paul, 1 Tim. iv. 1. "In the latter times some shall depart from the faith, giving heed to spirits of error, and doctrines of demons." For, as the *times* of the *fourth* and *last* of Daniel's kingdoms, were the *last times* in general, during which, Christ was to come and found his church and kingdom: so the *latter times* of the fourth kingdom being that period of a *time, times, and half a time*, wherein the wicked horn should domineer, are the *latermost times* of the *last times*, or *last times* in special.

upon the creature for man's sin, first solemnly took place) brought as a like destruction, so a like change upon the world for the degeneration of the creature, as this, at the second coming of Christ shall be, for the restoration and renovation of the same in the day of the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, consisting partly of water, (viz. that of the great deep) and partly* amongst water, to wit, the clouds and flood-gates of heaven hanging about it; all framed by the word of God; by which waters the world, which then was, being overwhelmed with water, perished; as it is written, Gen. vii. 11. &c. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, were all the fountains of the great *deep* broken up, and the flood-gates (or cataracts) of heaven were opened: and ver. 18. And the water prevailed exceedingly upon the earth. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man, ver. 21.

"Ver. 7. But the heavens and the earth (that is, the world) which is now, by the same word are kept in store, reserved unto* fire at the day of judgment and perdition of ungodly men: according to the prophecy of Daniel, (chap. vii. 10,) who saw a fiery stream issuing and coming forth before the judge of the world, and the body of the fourth beast burned therewith: And of Isaiah, (chap. lxvi. 15, 16,) who saith of that day, "That the Lord shall come with fire; and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. *And that* by fire and by his sword, (i. e. by his sword of fire) the Lord would plead with all flesh, and the slain of the Lord shall be many."†

* From this proposition which the judgment to come by fire hath unto that which was by water in the deluge, Irenæus calls it, *diluvium ignis*. Lib. v. cap. 29, juxta Edit. Fevardentii.

† It may be, it is of this day the same prophet Isaiah also speaks, chap. ix. 5, where he saith, The battle of the Messiah should not be as the "battle of the warrior, with confused noise, and gar-

So also, Mal. iv. 1. *That the great and terrible day* shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble, which at the coming of that day shall be burnt up.

"Ver. 8. But whereas I mentioned (saith St. Peter) the day of judgment, lest ye might mistake it for a short day, or a day of a few hours, I would not, beloved, have you ignorant, that one day with the Lord is as a thousand years, and a thousand years as one day.*

"Ver. 9. And though this day be long deferred, yet is not the Lord slack concerning his promise, (as some men account slackness, as if he had altered his purpose, or meant never to perform it,) but the cause of this delay is his long-suffering towards us of the seed of Israel, not willing that any should perish at that day, but that our whole nation should come unto repentance, which, if that day should surprise them in their unbelief, must inevitably perish with the rest of the enemies of Christ.'

"Ver. 10. But as for the manner of the coming of this great day of the Lord, it shall be suddenly and unawares, as a thief in the night, in which, the heavens with a crackling noise of fire shall pass away, and the host of them shall melt with fervent heat; the earth also, and the works therein shall be burned.

"Ver. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, to

ments rolled in blood, but with burning and fuel of fire." For the old prophets (for the most part) speak of the coming of Christ indefinitely and in general, without that distinction of *first* and *second* coming, which the gospel out of Daniel hath more clearly taught us. And so, consequently, they spake of the things to be at Christ's coming indefinitely and altogether, which we who are now more fully informed by the revelation of the Gospel, of a twofold coming, must apply each of them to its proper time; those things which befit the state of his *first* coming unto it; and such things as befit the state of his *second* coming, unto the second; and what befits both alike, may be applied unto both.

* See the above note.

make ourselves fire proof, and such as may abide the day of refining? As, namely, become those, who by faith, look for, and hasten the coming of the day of the Lord, wherein the heavens being on fire, shall be dissolved, and the host of them melt with fervent heat. For our life and conversation ought to be suitable to our faith, and we are so to walk, as if that were always present, which by faith we look for.²

“Ver. 13. But this conflagration ended, (whatsoever those scoffers say, who question the promise of Christ’s second coming,) we look, according to his promise, (Isa. lxi. 17, and lxvi. 22,) for a new heaven and a new earth, (that is, a new and refined state of the world) wherein righteousness shall dwell, according as the same prophet saith, (chap. lx. 20, 21,) The Lord shall be thine everlasting light, and the days of thy mourning shall be ended; thy people also shall be all righteous, they shall inherit the land (or earth) for ever.

“Ver. 14, 15, 16. Wherefore, beloved, (seeing that ye look for such things at his coming) be diligent, that ye may be found of him in peace, without spot, and blameless; and account the long-suffering of God in the delay thereof, to be for salvation. Even as our beloved Paul also, (one of the apostles of our Lord, who confirmeth these words of the holy prophets) according to the wisdom given unto him, hath written unto you; enforcing the like exhortation unto holiness of life, from this our faith and expectation of the Lord Jesus, his appearing to judgment, which we now make unto you; namely, Heb. xii. 14, 28, 29. As also in all his epistles, speaking in them of these things, viz. Rom ii. 4—7. 1 Cor. i. 7, 8. and iii. 13. 2 Cor. v. 9—11. and vii. 1. Phil. i. 10. and ii. 15, 16. also iii. 20, &c. Col. iii. 4, 5. 1 Thess. ii. 12. and iii. 13. v. 23. 2 Thess. i. 8, &c. 1 Tim. vi. 14, 15. Tit. ii. 12, 13.

“Ver. 16. *Εν οἷς*, Amongst which things concerning the second coming of Christ, are some things hard to be conceived, which those which are unlearned and not well settled in the faith, like unto these scoffers, stumble at, as they do at other Scriptures, taking occasion thereby to stagger and doubt of

the truth of God; so perverting the Scriptures from their right end, by making them the means of their own destruction, which were given by God as a means whereby they might believe and be saved.”

He afterwards makes these further observations concerning the “heavens,” which are “to pass away” at this awful period.

“We know that the Scriptures make *three* heavens; 1. the air, or sublunary heaven; 2. the ethereal, or starry heaven; 3. the heaven of glory, or empyreal heaven. Each of these heavens have their *host*, or army. The *host* of the heaven of glory, or the third heaven, are the angels and blessed spirits; the host of the ethereal heaven, are the stars and planets; the host of the aerial, or sublunary heaven, are either visible, as the clouds of heaven, and other meteors, as also the rest of the creatures mansioning therein, as the fowls of heaven; or invisible, namely, the wicked spirits and devils, whose prince, Satan, is called *the prince of the power of the air*, (Eph. ii. 2.) and his host, *rulers of the world*, i. e. of the sublunary world, and *wicked spirits in heavenly places*, namely, in the lowest or sublunary heavens (Eph. vi. 12.); and whether St. Paul (Gal. iv. 8, 9. and Col. ii. 8, &c.) includes not some of those under his *στοιχεῖα τοῦ κοσμοῦ*, I cannot affirm. Let the learned further consider it, where, namely, he speaks to and of Gentiles, and not Jews.

Having hitherto prepared the way, let us now come closer home to St. Peter, whose words evidently import that *some* of these heavens, or *all* of them, shall suffer a conflagration at the day of Christ. Not *all* of them; for who ever put the *empyrean* heaven in that reckoning? And for the *ethereal heaven*, he that considereth both the supereminent nature and immensity thereof, and of those innumerable bodies therein, in regard of which the whole sublunary world is but a point or centre; and that it can in no way be proved that ever those bodies received any curse for man’s sin, or contagion by the world’s deluge, or that any enemies of God dwell in them to pollute them:—he that considereth

this, will not easily be induced to believe that the fire of the day of judgment should burn them. It remaineth, therefore, that the *sublunary heavens* only, with their hosts, are to be the subject of this conflagration."

LETTER TO THE EDITORS.

Gentlemen,

HAVING, in a manner, pledged myself, at a late Anniversary Meeting of an Auxiliary Association to the London Society, to reply to the argument in favour of Christianity *generally* grounded on Gen. xlix. 10, and *particularly* urged on that occasion by a worthy member of that Society, I beg leave to request that you will insert the following observation in the next Jewish Expositor.

On referring to several of our commentators, and in particular to the *Targum Onklous*, I find that the passage in question is, in general, wrongly translated, for instead of "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," the original version runs thus;

לא סור שבט מיהודה ומחקק

מבין רגליו, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, עד, for ever, כי יבא

שילה, when Shiloh comes;" that is to say, "The sceptre shall *no more* depart from Judah, when Shiloh (Messiah) *has* come." To prove that the word עד

is frequently used in a similar sense, I beg to refer to Numb. xxiv. 20, where

ואחריתו עדי אבד, is properly translated, "But his latter end shall be that he perish for ever."

I am, Your's, &c.

HEBRAICUS.

Aug. 10, 1822.

ESSAYS ON THE LAW OF MOSES.

ESSAY VI.

"If ye believed Moses, ye would have believed me, for he wrote of me, but if ye believe not his writings, how shall ye believe my words."---John v. 46, 47.

When the blessed Messiah of Christians, rebuked the worldly spirit of his followers, who, looking only for a tem-

poral deliverer, were overwhelmed by his sufferings, and in despair at his death, he did it in these memorable words, "O fools, and slow of heart to believe all that the prophets have spoken, OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS, and to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures, the things concerning himself." Luke xxiv. 25---27. And again, ver. 46, "Thus *it is written*, and thus it behoved Christ to *suffer*, and to rise from the dead the third day." He began where Moses begins his history of fallen man, pointing out that he foretold and foreshowed an incarnate suffering Redeemer. We have seen how the first great type exhibited in the Mosaic history foreshowed this vital truth, and that the incarnation and suffering of the Messiah, are plainly therein set forth to the eye. Moreover, we have seen, that it is clearly deducible from the words, *Behold, the man is become like one of us*, that this Messiah must be Jehovah, for if the chain of reasoning pursued in our last Essay be accurately followed, it amounts to *absolute* certainty that Jehovah *must* become incarnate, since he could not experience evil as man, but by becoming man, for God cannot suffer. What then, is the conclusion? Truly this: that if Christ the Messiah, were *thus foretold*, no one could be the true Messiah, who was not a man of sorrow and acquainted with grief, Isaiah liii. 3. The *types and declaration* of God immediately upon man's fall, proclaimed it with great accuracy. The *type* showed it to the eye; the *words* declared it to the ear. According to the original plan laid down in our third Essay, we shall now proceed to a consideration of these words, which contain the gracious promise, that the seed of the woman should destroy the serpent who was the seducer of mankind. An attentive consideration of these words will soon make it apparent that the same truths are couched under them, as were before conveyed under the cherubic imagery. For as in that, so here also we are taught,

First, The Incarnation.

Secondly, The Suffering of the Messiah and Saviour.

In treating of these words, ("I will

put enmity, &c.") we will, First, consider, What is the literal and exact rendering of the words. Secondly, who we are to understand by the *seed of the woman*. Thirdly, what is signified by the warfare to be carried on continually between the seed of the woman, and the seed of the serpent, and the personal conflict carried on between the seed of the woman and the old serpent himself, over whom a complete and perfect victory was to be gained, but at the expence of wounds and suffering on the part of his antagonist.

First, then, What is the exact and literal rendering of these words, אִיבָה אִשִּׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרַעָךְ וּבֵין זֶרַעָהּ הוּא יִשּׁוּפְךָ, Genesis iii. 15. It is this, "Enmity I will place between thee and between the woman, and between thy seed and her seed. He, (הוא) shall bruise thee, the head, (יִשּׁוּפְךָ רֹאשׁ) and thou (וְאַתָּה) shalt bruise him, the heel." These words, in their literal and correct rendering, are exceedingly wonderful, and worthy of our strictest attention. They contain the oldest prophecy, and are the most perfect specimen of the prophetic style, in which there is always a degree of *ambiguity* which can only be cleared up by fulfilment,---enough to prevent the *satisfactory* application to any but the *right object*, but when really fulfilled, no doubt can remain upon the unprejudiced mind, as to the *justness* of that application. When we have hitherto had occasion to quote this passage, we have used the commonly received English version, which states, indeed, the same truths, but not with the same degree of *clearness* as the Hebrew; for the Hebrew, we shall immediately see, is not open to the same objections and cavils, which the English rendering is. And stated thus, in the simplicity of the original Hebrew, it will help us more fully to discover who this seed of the woman may be; which is the second thing we proposed to investigate.

Josephus, and many other Jews with him, suppose, that in this declaration, nothing more was intended, than that

there should be perpetual enmity between *men* and *serpents*, and, consequently, that under the title *seed of the woman*, the whole human race was intended, who should destroy serpents as noxious reptiles, wherever they found them, by bruising their heads; and serpents, on the other hand, should endeavour to bite and wound the heel of men, thus treading on them. But where then, is the *peculiarity* of the curse with respect to serpents? Do not men destroy other noxious animals *as well*, and *much oftener* than serpents? This alone is sufficient to show the futility of such a flimsy interpretation. But, indeed, my brethren, *ye do err, not knowing the Scriptures*. Look at your original Hebrew, and you must perceive, that this cannot be the meaning of the passage, *He shall bruise thee, the head, and thou shalt bruise him, the heel*. According to *your* interpretation, the serpent is called the *head*, and man, the *heel*, and consequently, serpents are, *in their nature*, as *superior* to men, as the *head* is to the *heel*. What absurdity is here! yet to this you must be reduced, unless you can prove the simple rendering we have given is not a correct one. But though you, in the blindness of your present sad state of alienation from God, may (in order to avoid consequences) choose to assert things that must involve absurdities; your sacred Scriptures themselves are free from all. The words of Jehovah are pure words; yea, like silver purified seven times in the fire, in which not one particle of dross remains. The prophecy naturally divides itself into two parts; First, A declaration of enmity. Secondly, The consequence of that enmity. The *first part* falls more immediately under our third head, where we propose to consider the nature of this warfare. But the *second*, as involving *the nature* of the combatants, we shall now consider.

He (the seed of the woman,) shall bruise *thee, the head*, and thou shalt bruise *him, the heel*. Here the question immediately occurs, Who is this *seed of the woman*, in the concluding part of the sentence called *the heel*? The pronoun הוּא, (singular) directs us to seek the fulfilment in *one person*; *He*

saith not seeds, as of many. The sense of the passage also requires it. A single combat is evidently spoken of, the serpent is addressed under a *singular* name, (thee, the head) hence it follows, that his *antagonist* should be *but one*, being a singular title also. Now *seed of the woman*, strikes the mind at first sight as a very extraordinary title. A name implying something *supernatural*; a name, which no man born in the ordinary course of nature, could possibly lay claim to. And agreeably to this most ancient of all predictions, which serves as the foundation stone upon which the regular prophetic fabric was reared, and that the expectation of mankind might be kept up, the finger of prophecy points out from time to time, and directs our eyes to some extraordinary personage, who was to be truly and entirely the *seed of the woman*, bone of her bone, and flesh of her flesh, being born of one living in a state of virginity. Thus Jeremiah exhorts the Jews, dispersed by long captivity, to return to their deserted cities, (chapter xxxi. 21.) And in order to encourage them to do so, the following wonderful prophecy is delivered, **כִּי בָרָא יְהוָה**

חֲדָשָׁה בָּאָרֶץ נִקְבָּה תִסְבֵּב

נָבֵר, ver. 22. "For Jehovah creates a new thing in the earth, a woman shall encompass (or enclose) a man," or rather, a mighty one, **נָבֵר**. Upon these words, we would first remark, that when we consider the *circumstances* under which they were uttered, and that they were to serve as an encouragement to the Jews desponding through long captivity, it is obvious, that unless they contained the promise of some mighty Deliverer, who should prevent a repetition of the multiplied calamities under which they were labouring, they would not have answered their intended purpose. It was thus God always comforted his people in trouble; it was thus he cheered their sinking spirits, by holding out the animating promise of a Saviour, who should be a *mighty* and *everlasting* Deliverer; so, when at the building of the second temple, "the ancient men who had seen the first house, when the foundation of this house was laid, *wept with a loud voice*," Ezra

iii. 12, seeing how far inferior in splendour it was likely to be to the former. Then was Haggai the prophet sent to comfort them, and delivered that splendid prophecy, which may be found in the second chapter of his book, wherein he assures them, that however inferior it might appear externally, yet its glory should in reality far exceed the other; inasmuch as he who is called the *Desire of all nations*, should honour it with his presence, and irradiate it with the beams of his glory. So in the text before us, undoubtedly a mighty Deliverer is promised, or it would be no encouragement to the Jews to return and build their desolate places. To make this more striking, the prophet speaks of it as a *new creation*, "Jehovah creates a *new thing* in the earth." Now here, (in spite of the cavils of modern Jews) it is evident, by the word *woman*, a virgin must be intended, otherwise were it in the common course of nature, that the woman was to bear a child, it could never be called a *creation*, or a *new*, or wonderful thing. The Jews try to escape the force of this reasoning, by denying conception to be intended. They argue from the word **סָבַב**, to go about, go round; and then they pretend to understand it, A woman shall *circumvent* a man, that is, shall overcome him, and *frustrate* his designs, by subtilty or guile. Alas! that this is no *new thing*, no *new creation*, the history of man from Adam to his latest descendant, so plainly shows, that it is needless to dwell upon the topic. But **סָבַב**, does in reality signify, to *enclose within itself*, as in this instance amongst many, Jonah ii. 6, **תְּהוּם יִסְבְּבֵנִי**, *The deep enclosed me*. But we must not forget to remark, that while the modern Jews thus go about to evade the force of the passage by wretched subtrefuges and gross perversions, the ancient Jews "acknowledged this sense, and applied it *determinately* to the Messiah, whom they acknowledged was to be born of a virgin, from this very text." To those who are open to conviction, this is a text not to be gainsayed.

Another text of equal force is to be found, Isa. vii. 12, "Behold, a virgin shall conceive, and bear a son, and shall

call his name *Emmanuel*. The Jews say, this prophecy was fulfilled in Hezekiah, and, that, therefore, it is in vain to look for another, in whom it may be fulfilled. But that this application is false, the following observations will show. For, first, his mother was not a virgin; he was the son of king Ahaz, 2 Kings xviii. 1. But, say the Jews, the word *עלמה*, does not necessarily signify a virgin, but any woman living in a retired state. The constant usage of the word proves the contrary; and the ancient Jews, some hundred years before our Saviour's birth, never thought of using the word in any other sense; the more modern Jews and their interpreters, concurring with their objection, have, indeed, given the sense of a young woman, *neavis, adolescentula*, or *juvencula*, to it; but the Septuagint, by far the most ancient and authentic version, preserves the real meaning of *עלמה*, translating it by *παρθενος*, which is strictly a virgin. Besides, the Latin *alma*, a virgin, directly derived from the Hebrew, is a strong evidence in itself that this is the meaning of the word. But, secondly, It cannot be Hezekiah, because his name

was to be called *עמנואל*. What right had Hezekiah to this august title, *God with us*? But what will not enmity against the truth do? Had any one else dared to give such a title to a mere man, you would not have spared to cry out, "Blasphemy." To serve your own purposes then, will you *dare* to give man the title of *אל*, a name sacred to Jehovah? Thirdly, What sets this interpretation completely aside is, that Hezekiah was born when the prophecy was uttered. The prophecy was delivered in the reign of Ahaz: but Ahaz reigned only sixteen years, 2 Kings xvi. 2, and Hezekiah was twenty-five years old when he came to the throne; 2 Kings xviii. 2, consequently, he was born several years before Ahaz *began* to reign, and, therefore, could not be the child whose conception and birth were to take place at a *future* time for a sign. Thus we see, that it was impossible the prophecy should apply to Hezekiah. But untenable as the position

is, the Jews assert it, and some of them have gone so far as to prove from it, that Hezekiah was the Messiah, and that therefore, no other is to be expected: but here they are fairly caught in their own snare, for by the concession that *he* must be the Messiah to whom they apply, they tell us at once what was the faith of the ancient Jewish church upon the subject. But, alas, so blinded are they and determined to pervert, that rather than apply it, where *alone* it can be applicable, they run into impossible and blasphemous assertions,—and attempting to overthrow the Christian scheme, they overthrow their prophecy itself, and thus their mischief returns upon their own head. They pretend not to apply it to any other than Hezekiah, therefore, if not fulfilled in him, this great sign of God to his people has never been accomplished at all! and thus God is not a *God of faithfulness*:—this must be the dreadful conclusion deducible from *their* interpretation. If we look at the circumstances of the prophecy, we shall find it was given (as we before remarked all prophecies relating to a Saviour were) to cheer the Jews under great terror and depression, when they were in danger of being overwhelmed by an invading army, which threatened to extirpate the family of David, and set up a king of another family, even the son of Tabeal. But the prophet assures them this cannot be, for this reason, that God would cause in a future time, a great sign or stupendous event to happen in that family; which could not take place if the family were destroyed; therefore, they might rest assured, that *as sure* as it was Jehovah himself who gave the sign, *so sure* was it that the family of David must be preserved.

Thus we find, that the original promise given to cheer our fallen parents, under a sense of the miseries they had brought upon themselves, the promise of a Saviour who was to be born in a supernatural way, and therefore the *seed of the woman* was reiterated by the prophets, in all great emergencies, when the people of God were ready to despond, and the *manner* in which this was done was such, as to recal to their

minds, the original promise upon which all their hopes of salvation rested, as upon a common basis. And since it appears this chain of prophecy could only apply to one born in a supernatural manner, we must have recourse to *historic fact*, to ascertain whether there ever was any one born into this world, who can answer to the description: and if we search the page of history from the beginning of the world to the present moment, we can find **BUT ONE** to whom it can apply, but the application here is so *close* and *perfect*, that it absolutely precludes the necessity of any further search, or the possibility of any further fulfilment. My Jewish brethren, *can* you, by any means, set aside *the fact*, that Jesus of Nazareth was born in this manner? You know you cannot: your endeavouring so earnestly, yet so fruitlessly to get rid of these prophecies, or explain them away, plainly proves it. Yet if you cannot, he must be Messiah; for history informs us, he was conceived in a miraculous manner, and born of a pure virgin. Where can you find another thus born? And if he *alone* was thus born, the prophecy applies to him *alone*, therefore, unless you can set aside the truth of the history, you are plainly rejecting your Messiah: and the labours of Jews for above eighteen hundred years, have never been able to do this.—Jesus Christ therefore is the true *seed of the woman*, bone of her bone, and flesh of her flesh, without a human father; for his Father was *Jehovah*: and being one with *Jehovah*, he was *Jehovah* himself, and therefore without blasphemy might take the title of **עֲמֻנָאֵל**—*God with us*—God in our nature; for by taking human nature upon him in the womb of a virgin, he took our flesh. But how then could he avoid taking *sinful* flesh? For the Virgin Mary was herself conceived and born in sin, as other human creatures are; and, therefore, being made of *her substance*, how could he avoid being a *sinner*? This is one of the deepest mysteries of our religion. Hear, therefore, the words of the same history, which as you cannot disprove, you are bound on the peril of your souls to receive. “*The Holy Ghost shall come*

upon thee, and the power of the Highest shall overshadow thee, therefore, that holy thing which shall be born of thee, shall be called the Son of God,” Luke ii. 35. It is the office of the Holy Spirit in the great covenant of redemption to *sanctify*. We have spoken at large in a former Essay of the Three Almighty Fœderators, or **אלהים**.—In this verse, we see the holy undivided Trinity in their different offices. The Father sending his Son with power, (compare v. 32.) The Son taking our nature; the Holy Ghost *sanctifying* that nature in the moment of conception so completely, that not a spot of sin remained. An admirable author has so well expressed this mysterious and awful subject, that we cannot forbear quoting his words, “Who can bring a clean thing out of an unclean?” saith Job; a clean and *undefiled* Redeemer, out of an unclean and defiled nature? He whose name is *Holiness*, whose operation is to *sanctify*, the *Holy Ghost*. Our Jesus was like unto us in all things, *as born of a woman*; sin only excepted, *as conceived by the Holy Ghost*. This original and total sanctification of the human nature was first necessary, to fit it for a personal union with the Word, who out of his *infinite love humbled himself* to become *flesh*, and at the same time, out of his *infinite purity* could not *defile himself* by becoming *sinful flesh*.” It being thus established, that this *new creation*, this wonderful conception in the womb of the virgin, was no other than *Jehovah* uniting himself to sanctified human nature; let us proceed to consider the next part of our subject, why in the prophecy he is called *the Heel*?

This is a figurative and relative turn; it implies *inferiority* in some sense; for the heel is the lowest part of the body. How then could *Jehovah* incarnate be called *the heel*? The answer may be found in the Scriptures of the New Testament, because he “*humbled himself*,” to become the *seed of the woman*, Phil. ii. 8. For it is only as the seed of the woman that he is *the heel*, as such, he is “*inferior to the Father*, as touching his *manhood*, though *equal* as touching his *God-*

head." He humbled himself, and took the form of a *servant*, and was made in the likeness of man." Behold here then, my brethren, the *union of the Lion and the Man*, which was represented to the eye in the Cherubic type. Behold "*the Lion of the tribe of Judah*," (Rev. v. 5), united to the spotless *seed of the woman*! A union so perfect, that "as the reasonable soul and flesh is *one man*, so God and man is *one Christ*."

But we must turn for a moment to the other side of the picture, and consider the nature of the adversary of the seed of the woman, and why he is called the *head*. Now, as in the sacred language of symbols, the heel implies, that there is a *superior* part of the *same* person; so the *head* must imply, that there is *no higher part*, for the *head* is the most elevated part of the body. Moreover, all *power* lies in the *head*, and if the head be bruised, or crushed, life and power are extinct. Not so *the heel*, the heel may be injured, yet power remain the same; but the *head* being injured, the creature is destroyed. The *head* is the seat of *intellect*, therefore, admirably in symbolic language, is used to denote the *spiritual* part. From which it follows, that he who appeared as antagonist to the seed of the woman appeared as *the head*, i. e. a *spirit*. Whereas *the seed of the woman* appeared as the *heel*, i. e. a *man*: for if, in symbolic language, *head* denote the *spiritual* nature, *heel*, being the directly opposite term, must denote the *bodily*, or *human* nature. The head, being the seat of intellect, rules and directs the whole body, hence ראש, *head*, signifies also a *ruler, director, chief*, or captain; and it is a remarkable fact, that wherever the devil could prevail upon the infatuated heathen to worship him, it was under some name implying *head*, or *power*. As בעל, Zebub, בעל-פעור, Baal Peor, בעל-ברית, which were only different attributes according to the fancy of the different nations, joined

with בעל, which signifies to *rule*, to have *authority* over a thing; and as a noun, a *ruler*, as the head is of the body. Your ancestors who crucified the Lord

of glory, among other false accusations said, "He cast out devils through Belzebub, the *prince* of the devils," Matt. xii. 24. So that by their own confession, the name of the chief or head of the devils, was Belzebub.—

Thus we see that בעל and ראש, both signify the same thing; but it deserves to be noticed, that this self-same word ראש, also signifies, under certain modifications, a *deadly poison*, and *abject poverty*. By the first pointing out the bearer of the name as the *Destroyer* of the human race, by the deadly venom of sin and death. By the second, the low and miserable state, to which he is himself reduced, according to the curse inflicted on his representative the serpent, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. iii. 14; in figurative language, shewing, that he who was *head*, a spirit with high intellectual powers, should for his wickedness, be brought into the most *abject state*, and be at length *crushed* as a noxious reptile, and his power destroyed, by a nature originally *inferior* to his own; that *very nature*, he had attempted to destroy; which nature being now united to the source of all power, and having *Jehovah* himself as its *head*, (for "the *head* of Christ is God," 1 Cor. xi. 3.) would be as the *heel* of a mighty man, able to *crush* him to atoms. Yet was he to preserve enough of his original greatness and superiority to hurt and bruise the *heel*, thus treading upon him; but we must remark, that though he could *bruise*, he was not allowed to *bite*, for (as we are taught by the natural emblem) the venom of the serpent is in his teeth, and his venom is *sin*—with which the *seed of the woman*, perfect and holy, could not be tainted.

It must by this time appear clearly, that under the terms *head* and *heel*, two opposite natures are intended, a *higher*, and a *lower*; that under the term *heel*, the *seed of the woman*, the *human nature* of the Messiah is intended, that the mention of a *heel* necessarily supposes a *head* belonging to the *same* person; that from a consideration and comparison of the prophecies, this head can be no other than *Jehovah* himself, according to these

words, "The head of Christ is God," 1 Cor. xi. 3. And on the other hand, that the term head denotes a *spiritual* nature, and that the concession of the Jews, and his assuming the name of **בְּעַל** wherever he was worshipped, which is synonymous with **שָׂרָא**, prove without a doubt, that the serpent, mentioned Gen. iii. 15, is no other than the "Prince of the devils," "The old serpent called the devil and Satan," Rev. xii. 9.

We come now to the last thing, proposed to be considered, namely, the nature of the warfare carried on between the seed of the woman, and the seed of the serpent, and the personal conflict between the seed of the woman, and the old serpent himself. This subject embraces the very vitals of our religion, for if *perfect man* could not resist his temptations, how is *sinful man* to withstand his wiles? Moreover, through transgression man became the *slave* of his seducer, as has before been shewn. He needed therefore to be *redeemed*, he needed having been *bound* by this "strong man;" that a stronger than he, should break the chains of his thralldom, and set him at liberty from his yoke; he needed that another should pay the price, the full price of his redemption, and suffer the full penalty he had incurred. We have shewed in our last Essay, that no mere man could do this, "no man may redeem his brother, or make atonement to God for him, it cost more to redeem their souls," Ps. xlix. 7. But the seed of the woman was able to do this—he was anointed with the Holy Ghost, and with *power*, to crush the old serpent, and thus to destroy the venom of his bite. This holy immaculate birth, the complete sanctification of human nature in his person, placed him in the same state of innocence, as Adam was in before he fell, and his personal union with the second person in Jehovah Aleim, who is, "the Lion of the tribe of Judah," gave him that power which Adam wanted, to resist one who is called the *head*, to show his powerful nature. But the conflict was to be a dreadful one, the heel was to be *bruised*. He was to destroy *death*, by *death*. Death was the sting of sin, death was the penalty incurred. The devil had

acquired the right of inflicting this on every individual son of Adam, but Christ "Seized the dreadful right, seized in our name," He undertook to bear the overwhelming sentence, and he prevailed. This glorious and amazing act of divine love, is the theme of Scripture, from this original promise to the close of the sacred canon. The cherubic emblems shewed it; the institution of sacrifice prefigured it; the pens of the prophets declared it; the harp of the sweet Psalmist of Israel proclaimed it. All speak of a *suffering* Messiah. All exult in his perfect victory. Isaiah expressly declares, "He was bruised for our iniquities, he was wounded for our transgressions, the chastisement of our peace was upon him, and by his stripes we are healed," chap. liii. 5. "He was despised and rejected of men," v. 3, "His visage was so marred, more than any man, and his form more than the sons of men," chap. lii. ver. 14. As *death of the soul* was a separation from God, he was to taste this very bitterest ingredient in the cup of sorrow, by experiencing the privation of his heavenly Father's presence. "My God, my God," said the expiring Saviour upon the cross, "Why hast *thou* forsaken me?" thus quoting and fulfilling the xxii. Psalm at the same moment. The loss of the sensible and comforting presence of God, in which consists the very essence of the misery of hell, we must however be very careful to distinguish from a separation of the divine Word, or second person in the ever-blessed Trinity, from the humanity of our blessed Redeemer. From the moment of conception the godhead was so inseparably united, both to his soul and body, as to make *one person*, so that what was predicated of the *one*, might be said of the *other* with equal propriety. *Christ* is two perfect natures in *one person*, so that *in him*, *God* might be said to be *born*, and to *die*, and the expression would be as correct as when the *humanity* is spoken of *specifically*—"Feed the Church of God which he hath purchased with his *own* blood," Acts xx. 28. By virtue of this inseparable union it was, that he raised *himself* from the dead, therefore "*God* is said to have raised him," Acts ii. 24. As *death of the*

body was to follow, he experienced this also. "He was cut off out of the land of the living," Isaiah liii. 8. "Thou hast laid me in the lowest pit, in a place of darkness, and in the deep," Psalm lxxviii. 6. But as he suffered all in our name, and remained pure from the taint of *sin*, death could not keep its power over him, for "*it was impossible* he should be holden of it," Acts ii. 24. Therefore, says David, "Thou wilt not suffer thy Holy One to see corruption," Ps. xvi. 10. The prophet Daniel declares, "Messiah shall be cut off, but not for himself," chap. ix. 26. Now if we look at these few prophecies, our narrow limits allow us to bring forward, where can we find them fulfilled except by Jesus Christ? But the narrative of his life and death fulfils them from beginning to end. As Adam, the fœderal head of all mankind, was placed in a state of innocence to be tried, so was Christ born without a stain of sin. As our first parents were tempted and fell, so *he* was tempted and stood. As man incurred the dreadful penalty, death of soul and body, so did he mercifully avert it from him, by declaring, "The man is become like one of us," and his life of suffering, and death of agony, shew that "His name is Faithful and True," Rev. xix. 11. Thus he became the *fœderal head of believers*; that "as in Adam all die, even so in Christ shall all be made alive," which brings us to consider the first part of the sentence; where constant enmity is declared between the seed of the woman, and the seed of the serpent. Satan is called the head, for another reason, besides those already given; he is the head of the apostate part of mankind, who are therefore called *his seed*. "Ye are of your father the devil," John viii. 44. "O generation of *vipers*," Mat. iii. 7. All mankind are included under this term by nature, for David witnesseth, "The poison of *asps* is under their lips," Ps. cxi. 3. But *believers* are rescued from this thralldom, and become included in the other term *seed of the woman*. He is the fœderal head of believers; by the mysterious, but no less sure and certain union of believers, with their glorious, and glorified head, *his* victory becomes *theirs*. They are included, O glorious privilege! in the

very name, as members of his body. Satan thus loses his power over them. "Behold," says the seed of the woman himself, "behold, I give you power to *tread* on serpents and scorpions, and over all the *power* of the enemy," Luke x. 19. The power he had gained through his infinite merits and sufferings he *gave*, as the head gives power to its members. "The God of peace shall *bruise* Satan under your feet shortly," Rom. xvi. 20. Thus are believers *one* with Christ, and no title of endearment, tenderness, nay even of absolute identity, is omitted to shew the nearness, and closeness of the union. Believers are called his seed, "My seed shall serve him." They are called his brethren, "I ascend to my Father and your Father." His *spouse*, "bone of his bone, and flesh of his flesh; as the first woman was formed of the substance of her husband. "This is a great mystery, but I speak concerning Christ and the church," Ephesians v. 32. His *body*—"For we are members of his body, of his flesh, and of his bones," Eph. v. 30. Against these then, as against Christ himself, the old serpent and his seed are continually *waging war*; and on the contrary, no one can become a Christian believer, without renouncing the devil and all his works, without enlisting under the banner of the cross, and engaging to fight manfully against the devil, and his allies, the world, and the flesh. These two bodies, as two hostile armies, are engaged in incessant acts of open warfare. The Christian is a soldier, "Wrestling against *principalities* and *powers*, against the *rulers* of the darkness of this world," &c. He is to be always clad in armour, always upon his post and watching, lest he should give the enemy an advantage over him. But there is this difference between him and other combatants; he has *already* conquered in his head; "He runs *not uncertainly*, he fights not as one that beateth the air," 1 Cor. ix. 26. He knows, "in all things he is more than conqueror, through him who loved him," Rom. viii. 37. He therefore, keeping his eye steadily fixed upon his Saviour, "fights the good fight of faith, and lays hold on eternal life." O the inexpressible privilege of being servant

to such a master, soldier under such a captain! who *has* obtained the victory for his sincere followers; assists them with his Spirit, and will hereafter bestow upon them a crown of glory, as a reward for those services he enabled them to perform! My Jewish brethren, remember, *all* must belong to one of these two classes; the seed of the serpent shew their enmity against the seed of the woman in every possible way; the blood of martyrs in all ages shews it; the evidence and hatred always shewn to believers by the world marks it; dislike of the truth; impatience of religion; anger against those who bring it forward to prove it. Do you wish for any further evidence? *You yourselves*, alas! shew it; "For which of the Prophets have not your fathers persecuted? and ye have slain them, who shewed before of the coming of the JUST ONE, of whom your nation have been the betrayers and murderers." Why did Cain slay Abel? for the very reason your ancestors slew Christ, "because their own works were evil, and their brother's righteous." Thus it always has been and will be, *light and darkness* cannot exist together without a struggle, nor *good and evil*. Thus it must be, till those blessed times arrive, when the last enemy being destroyed, the peaceful kingdom of the Prince of Peace shall be established without an opponent.



AN ABSTRACT
OF THE

REV. HORATIO BARDWELL'S
STATEMENT

To the Salem Jews' Society,
RESPECTING THE
ISRAELITES IN BOMBAY,
AND ITS VICINITY.

[Taken from an American Publication.]

SOME of the descendants of Abraham are to be found in almost all parts of India. But the cities and villages of the western coast especially, are the residence of considerable numbers. On the island of Bombay there are eight hundred Jews or Israelites; and in the seaport towns and villages on the neighbouring continent, more or less may be found, scattered among the heathen.

They are, almost without exception, exceedingly ignorant, and plunged nearly to the same depth of misery and vice, with their idolatrous neighbours. They are generally very ignorant of the history of their own nation; and are unacquainted with the scriptures, except some small parts of the Pentateuch.

In Bombay, their worship is observed in the synagogue on Saturday. It commences at five o'clock in the morning, and ceases at half past seven, and consists wholly in the reading of the law, in Hebrew, by the priest, with occasional responses in the same language, from the people. Both *priest and people* are commonly unacquainted with the Hebrew language, and of course not benefitted by their religious services. The remainder of the day is spent in idleness, visits, and amusements. Most of the Israelites in India do not know that any *suppose* that the Messiah has come; they consequently have not those prejudices which are so deeply rooted in the minds of European Jews. This fact is probably owing to their descent, which is supposed to be, not from Judah, but from the ten tribes. Mr. Bardwell stated, that not long since he made a tour of near sixty miles extent, on the continent, in the vicinity of Bombay, for the purpose of ascertaining the most practicable method of gaining access, and giving instruction to the people. When he stopped for the night, he uniformly inquired of the landlord, respecting the Israelites residing in the place; and had them invited to his lodgings that he might give them instruction. He mentioned one of these cases as a specimen of the rest. The Israelites of a certain village, {being invited to see him, he seated himself in the centre of the room, and read to them a brief sketch of scripture history, from the creation to the time of Moses. They obviously were ignorant of most of this history; they only knew that Abraham and Moses were their great men; and seemed surprised and delighted that any one could tell them anything more than they had before known of them. When Mr. Bardwell first read the name of Abraham, an aged, patriarchal looking man rose suddenly from the floor on which he was sitting,

and clapping his hands together, exclaimed, Abraham! Abraham! how do you know any thing about Abraham? They desired Mr. B. to stay and read to them the next evening; he did so, and availed himself of that opportunity to tell them of Jesus Christ. Of him they had never heard, but seemed willing and even pleased to be instructed in regard to him. At another village, where he lodged several nights, and where, we understood him to say, a School was established by the American Missionaries, he heard, after he had retired to rest, the voice of prayer, and listening, he found it to be his landlord, who was an Israelite, praying to Jesus Christ. He took occasion in the course of a day or two, to inquire into his views of the duty of secret prayer. He said he was convinced of the duty and importance of it. Mr. B. inquired to whom he prayed? He replied, to Jesus Christ, and said he had learned the prayers which he used, from his children, who went to school, and were taught them by their instructors, and that he thought them as suitable for himself as for his children.

The daughters of Israelites, as well as of the heathen in India, have hitherto been wholly uneducated; but two or three Jews in Bombay have recently been induced to permit their daughters to attend the school established there by the Missionaries. They are children of remarkable talents, and learn rapidly. This is considered by their parents and friends, as a hint from Providence, that daughters should be educated, as well as sons.

All these things, Mr. B. considers as favourable indications respecting that portion of this unhappy people which reside in India; and it is his opinion, that many of their children might immediately be placed in schools where they would be taught the Christian religion, and prepared for future usefulness, were there sufficient funds for this purpose.

He proposed to the Jews' Society in this town, that they should appropriate their funds for the support of a school, in the region of Bombay, which should be called the Salem Jewish school—that it should be under the care of the American Missionaries, who should be re-

quested to address an annual letter to the Society, stating the condition and progress of the school, and mentioning the most promising scholars.

The sum of sixty dollars will pay for the instruction of fifty children annually.

The encouragements to instruct this people in the Christian religion are great, because, as above mentioned, their prejudices are not as strong as those of European Jews. It is desirable also to instruct the Israelites for the sake of benefitting the heathen. They hold an honorable standing in society, and even if poor, are respected. Should they become Christians, how much more could they do to promote Christianity among the heathen, than Missionaries sent from other countries! The language of the country is their own language; and they are perfectly familiar with the character, prejudices and customs of the people. Is it not probable that one reason why they are thus dispersed among the Hindoos, is that they may be instrumental in extending the kingdom of Christ? This idea corresponds with the scripture declaration, that the conversion of the Jews shall "be as life from the dead to the Gentiles." Will not Christians twenty years hence, look back upon us with the same surprise that we have not regulated our exertions by the word of God, and *first* attempted the conversion of the Jews, that we now look back thirty years, and wonder that the Christian world were then so stupid, as not better to understand and practise their duty towards those who are without the knowledge of God.

OBSERVATIONS ON MR. FABER'S LETTER.

To the Editors of the Jewish Expositor.

Gentlemen,

IT is with much diffidence I offer the following remarks for insertion in your publication, as being, perhaps, scarcely worth your acceptance; and that diffidence is not a little increased by the very superior abilities of your correspondent, to whose communication they relate, I mean the Rev. G. S. Faber. The passages, however, which it is my

intention in the following lines to lay before you with a very short comment, have both individually and connectedly so fully convinced me that the first resurrection is literal, that had the xxth chapter of Revelations never been written, I could not have interpreted them with the least degree of satisfaction to myself, without supposing some such event as is there revealed; unless, indeed, the Scriptures had absolutely forbidden the supposition, which they certainly have not done, and I really think could not do, but by contradicting themselves.

The first passage to which I refer is Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake." Now it is very evident that this event synchronizes with, or immediately follows the standing up of Michael, mentioned in the first verse, which, I believe, Mr. Faber allows will take place at the end of the 1260 years, or at most seventy-five years afterwards. As to the nature of this awaking up, not to mention that it is the same word which David uses, Psalm xvii. 15, in anticipation of his glorious resurrection, the locality, if I may so express myself, of the words in question, really forbids us to understand it in a figurative sense. I know many have explained it, some how or other, of the general resurrection, certainly without any regard to chronology, by interpreting it to mean that they who awake will be many. But I would venture to submit, that the original will not bear such a meaning; it is certainly only a partial resurrection which is here intended, and thus far the passage remarkably coincides with one of St. Paul, which will be mentioned in its place. The proper translation is, "Many out of them, &c." If it be said that the latter part of the verse does not agree with St. John, I would reply, that it will not be found in the least degree to affect what precedes, and may be interpreted one or two ways consistent with the apostle. But this is at present foreign to the purpose.

The next passage, (for I will take them in their Scriptural order) is Daniel xii. 13, "But go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days." At the end of what days? Certainly at the

end of the 1335 days, which Mr. Faber considers, and I think very justly to reach to the beginning of the millennium. What then do these words mean? Surely they can mean nothing else, but that Daniel should be raised from the sleep of death at the beginning of the millennium, and receive his lot and inheritance in the glorious kingdom of Christ. For really if the figurative sense be taken, we must throw in a parenthesis, which, I think, if any thing could, would have deprived Daniel of his rest, and read the words thus, "But go thy way till the end; for thou shalt rest, and another person animated by thy principles, not thou, shall stand in *thy* lot at the end of the days," i. e. at the beginning of the millennium.

The third passage is Philip. iii. 11, "If by any means I might attain unto the resurrection of the dead." This passage has been quoted more than once in your publication; but I have a particular reason for introducing it here. It never appears to have been in the least degree satisfactorily explained by those of an opposite opinion; and in all controversy we may observe that, those on each side are apt to neglect and pass over the arguments of the others, while supporting their own, and then to fancy they have answered them. The resurrection here mentioned cannot mean that resurrection which is included in the conversion of a sinner, for this St. Paul had certainly already fully experienced. It cannot mean a resurrection to eternal life, at the real end of the world, for of this he could have no doubt. It cannot mean a figurative resurrection at the beginning of the millennium, for in this he could have no part. What then does it mean? There is, I think, no other event to which it can refer, but the first resurrection mentioned by St. John, and that only in a literal sense. It was to this passage I referred on Dan. xii. 2, and to any one consulting both the originals, their correspondence must appear striking. The term used by St. Paul, means a resurrection "out of," or "from among" the mass or multitude of the dead, evidently implying that all will not rise; and the expression of Daniel, which I before translated, conveys ex-

actly the very same idea. This, I think, appears the only way in which the words can be consistently and satisfactorily explained.

The fourth passage is 2 Tim. ii. 18, "Who concerning the truth have erred, saying, that the resurrection is past already." Now here it is evident, that this resurrection being spoken of as an event, must be a literal resurrection. That it means the general resurrection no one can, I think, imagine; but that it means the first resurrection, and that in a literal sense, appears far more than probable. Let us consider the apostle's argument for a moment. He says, in verses 11—13, after mentioning his sufferings, "It is a faithful saying; viz. for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, he abideth faithful; he cannot deny himself." And after having thus referred to the resurrection of the saints, as a pledge of which, he mentioned Christ's resurrection in the eighth verse, he gives directions to Timothy, both as respects himself as a preacher, and his people as hearers, to shun profane and vain babblings, in which Hymeneus and Philetus were so conspicuous, who, concerning the truth had erred, saying, that the resurrection (to which he had alluded, and which he ordered all of them to keep in mind) was past already; and who thus overthrew the faith of some by maintaining that that blessed event, to which the apostle exhorted them to look forward, had already taken place, and that he was holding out deceitful expectations which never could be accomplished. This view of the passage seems still farther confirmed by the way in which it is natural to suppose Hymeneus and Philetus were led into error. Their mistake was probably this. They imagined, that when at the crucifixion the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after Christ's resurrection, and went into the holy city, and appeared unto many—they imagined that the first resurrection then took place. Now St. Paul does not find fault with their ideas respecting the nature of the resurrection; nay,

the very way he mentions it implies that their views of its nature were the same; but he earnestly warns the believers not to think that it was past, as if that were the case, they were certainly deprived of all participation in its glories.

The fifth and last passage I shall mention, is Heb. xi. 35, "Not accepting deliverance, that they might obtain a better resurrection." This latter expression has been thus paraphrased, "A resurrection far better than all temporal deliverances." Now I would ask, (omitting to notice the evident shift to which recourse is had in this interpretation) supposing these saints had accepted deliverance, would their resurrection have been at all inferior to that which they obtained through martyrdom? Certainly not. They would have been admitted to all the glories of heaven, as believers in Christ Jesus. Where then is the force of these words. It appears to be this. All the saints will be admitted into final heavenly glory, simply by virtue of their interest in Christ; but those who are admitted into his millennial kingdom will take their place according to the holiness of their life and their labours in the service of God; and among these the martyrs will undoubtedly have a superiority; but we must not confine this kingdom to them alone, as this would be contrary to the words of St. John, and would exclude Abraham, Isaac, Jacob, David, and many other eminent saints. Thus the resurrection in this passage, means the first resurrection, and a better resurrection means a higher degree of that resurrection, namely, to a place among the martyrs, to which, indeed, the words of the passage clearly refer.

On Mr. Faber's paper I would only beg leave to remark, First, That the expression, 'until the thousand years were finished,' verse 5, does not seem necessarily to imply immediately on their close. The terms in which the loosing of Satan is spoken of are far more precise; verses 3. 7. (*μετα ταυτα*) I should, therefore, be inclined to think that the little season intervenes between the completion of the millennium and this resurrection. Second, The observations of Mr. Faber on the Shechinah, (which I cannot say I as yet either allow

or reject) have a very remarkable connection with a passage not noticed by him in his paper, I mean Rev. xxi. 3, "Ιδὲ ἡ σκηνὴ τῆς Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνοῦσιν μετ' αὐτῶν." If his view, therefore, of this part of the subject be correct, we can scarcely have any more decisive proof that the two last chapters of Revelations refer not to the heavenly but to the millennial state of the church. In conclusion, I would remark, that every doctrine has a practical tendency. Let us, therefore,

remember, that none shall partake in the glories of the first resurrection, who have not felt the power of a resurrection in their own souls; and let all who have, abound in love one toward another, and toward all men, that the Lord may establish their hearts, unblameable in holiness before God, at the coming of our Lord Jesus Christ with all his saints.

I am, Your's, &c.

PHILANASTASIUS.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNAL OF THE REV. MR. THELWALL.

My dear Sir,

Wednesday, June 5, Finding little to do in this place in consequence of various disappointments alluded to in my last, and having determined to stay in this place for a few days on my return from G. in the hope of finding then better opportunities, I sent Mr. O. to a place not far distant, called K. where are to be found about 200 Jews; and this the rather, because B. V. L. had been there before he came to Z. and had applied to a minister of the Reformed church for instruction in Christianity. On Mr. O.'s return, I rejoiced that I had not gone myself, and rejoiced also that B. V. L. had not *in that place*, been instructed in order to his baptism. For, contrary to all our expectation, when Mr. O. entered into conversation with the clergyman to whom B. V. L. had applied, he found him to be one of those *enlightened* men of whom there are sadly too many seen among the clergy in this country at present, who consider Christian piety as *mysticism*,—like not the idea of a sinner "seeking after Jesus,"—and hold the doctrine of regeneration and conversion to God too mysterious and difficult to be spoken of. We poor sinners, who know we have no righteousness of our own, but seek for all in Christ, and pray daily for the influences of his Spirit, should certainly be set down as *obscurants* by these *illuminati*, (for

that is the name by which they choose to distinguish those whom the "Day-spring from on high hath visited to give them light"). But this man, in conversing with myself, or any minister of another church, would probably have chosen to keep his opinions to himself, and we should not have discovered what he was; but seeing that he had only a young man to deal with, whom he might naturally enough suppose to know little and care little about the matter, (for that I fear is the case with almost all the young men in this country, the religious state of the rising generation being, for the most part, particularly lamentable) he spoke out bold and free, and thus we had occasion to rejoice with much thankfulness that the young Israelite, about whom we could not but feel much interested, had been providentially removed out of such hands, and led to a place where we can have a better hope that Christian instruction will be given him in a Christian spirit, and according to the word of God.

Thursday, June 6. We tarried this day in Z. for the purpose of conversing with one of the Dutch clergymen, to whom I had introduction by means of the Tract Society, the Rev. Mr. F. and also with B. V. L. who called upon us again, both morning and evening, and thus relieved us from some doubts and fears which we had yesterday began to entertain for the circumstances of his not keeping his appointment with us, which however, he now very satisfactorily explained.

We had a very pleasant conversation with Mr. F. who entered very cordially into our views, and mentioned various conversations he had held with Jews from time to time, as favourable opportunities occurred, especially with an opposite neighbour of his on occasion of the death of his son, when he had shortly endeavoured to set before him the consolations to which (as a Christian) he should resort in such circumstances, ---and all which was very kindly received---and if Christians would generally improve such opportunities, I suspect we should see the fruits, for then the heart is usually open to impressions, against which, in other circumstances, it is closed. Mr. F. however, pointed out the propriety of great caution in all our proceedings in this country, not so much arising from the situation of the Jews, as from the circumstances under which the various Christian churches here are placed in respect one to another. For there is here, properly speaking, no established church; and if what is called the reformed church, which is the only one to which we can look for really evangelical doctrine, were to thrust itself too much forward in attempts towards the conversion of the Jews, the Roman Catholics, who, in the eye of the state, stand upon an equal footing with the reformed, would soon raise a clamour about the unfair means the latter were taking to promote their own interests, and extend their influence. The appearance of a proselyting spirit must, therefore, be studiously avoided. And, indeed, any one who would labour among the Jews, must go forth with the conviction and deep impression, that there are but two sects in the world, the *believers* and the *unbelievers*, *those who love God*, and *those who love him not*; and his only design must be to win souls from the latter to the former, without the least regard to minor divisions and differing denominations.

We also much lamented together the want of proper tracts for distribution among the Jews; and, indeed, till this deficiency is, in some measure, supplied, I do not see what can be done among the Jews to any extent, or what profit can be expected from an individual

travelling about from place to place; as when a momentary impression has been made, we can leave nothing behind which is properly adapted to engage farther attention, and fix the mind upon the subjects on which we have conversed. It may be said, 'Can you not put the Scriptures into their hands?' We certainly can: but with all the copies of the Scriptures which have been distributed among the Jews (and I might add, among Gentiles too) of late years, how few have been *awakened* by the perusal of that best and sacred volume. Does it not even seem, from various circumstances, and the consideration of facts, that very often the imperfect productions and exhortations of mere fallible men (whether written or spoken) are made more effectual to *awaken* sinners, than that perfect volume itself? These must of course be founded upon that word, and as strictly accordant with it throughout, as with our feeble and erring faculties can be expected to proceed from uninspired men. Yet, while the advancing Christian observes more and more, from day to day, the vast inferiority, do we not see that these are sometimes made effectual when God's own word had been perused and re-perused, without leaving any discernible impression on the mind? *In theory*, we should be astonished at the boldness, if not absurdity of supposing this could be the case; but *in practice*, do we not find it even so? And probably one reason is, that the Lord will not have us to go lazily to work for the conversion of our brethren, but with earnest exertion of all our faculties and affections, endeavouring with wisdom and with love, to adapt our instructions to the various cases which occur to us. Hence, having given us the all-comprehending treasury of his word, he will have us to draw forth from it what we need for present and immediate use, and to exert the faculties he has bestowed on us to this end, (in humble dependance upon him) in putting into a suitable shape what may convince the minds, and touch the hearts of those whom we address, not going to work *mechanically*, but as *intelligent creatures*, in a manner suited to the nature and powers of the

immortal soul that must convey, and the immortal soul that must receive the precious instruction. I am grieved, therefore, when I observe (as I often do) persons (sometimes with no little contempt) rejecting human compositions, and literary exertions, as if these were useless, and the word of God were to be left to do its own work, and to be put into the hands of a man who, opening it without the least discrimination, perhaps finds *last* what he needed to look to *first*, and, it may be, wearies and disgusts himself with the passages on which he is disposed to stumble and to cavil, before he meets with those which suit his case, and which with a little care and attention, we might just as well have directed him to in the first instance, had our gift of the Scriptures been accompanied, or preceded with a scriptural tract, or a scriptural exhortation. This I speak, of course, not in disparagement of the Scriptures, nor as any objection against distributing them without note or comment; but to point out (what is often, I fear, overlooked) that we have not done our duty to our fellow men, when we have given them that volume, but must still proceed to use every other means which can be devised in the way of instruction, warning, exhortation, and intreaty. In short, that we cannot expect a blessing, unless we make use of *all* our talents to the utmost, and in every various way. And probably the neglect of tracts for the use of the Jews, might be found to leave us under the reproach of indolence and enthusiasm, rather than to proceed from any *true* reverence for God's word. It savours much of the same spirit which would leave the conversion of the Jews, entirely to some providential or miraculous interposition, while we have nothing left but to wait and wonder.

This is digression again; but I feel daily the want of proper tracts for the Jews, and would gladly awaken some one who is capable to the work of composing them. I know of but two tracts which seem to me fit to give to a Jew, one is "Light at Eventide," and another a brief summary of the Old Testament, published by the Tract Society in this country, and which was

written by one of the Dutch clergymen in Amsterdam, without the least intention of writing a tract for the Jews; and even these fall far short of what we want—not to mention that we want variety.

I left a few tracts with Mr. F. to distribute among the Jews as occasion offered; and made some arrangements with him, respecting the instruction of B. V. L., which we hope to find in good order, and already begun on our return through Z. And this we communicated the same evening to him; and were pleased to find, that having mentioned the subject to two of his comrades, who bear indeed the name of Christians, but are as ignorant as himself; they also expressed their desire of that instruction, which hitherto, through most culpable neglect, they had never received:—and thus we have reason to hope, that our exertions in behalf of one Jew, may prove the means of bringing two Gentiles also under Christian instruction, and finally under God's blessing, to the knowledge of the truth. And who can tell how often our labours, for a few of the scattered sheep of the house of Israel may have been, or shall be, instrumental in conveying the light of Divine truth, to the hearts and minds of twice that number of professing Christians?

Friday, June 7th. We set off early this morning, intending to take a somewhat circuitous route, in order to visit V——— where we hoped to see the Jew whom I mentioned in my former letter, and the clergyman who had baptized him. The Rev. Mr. B. received us with great kindness; and added some interesting particulars respecting this Israelite, and other circumstances we learned from his own lips. He had been bred up in the greatest ignorance, not having been taught in his youth, either to read or write, and knowing nothing more of the religion of the Jews, than that when it thundered and lightened, they were accustomed to open their windows to receive the Messiah, whom they expect to come in a storm!! He was very early enlisted as a soldier, and served in the French armies in Russia; afterwards he returned to his family, but was soon

turned on the wide world to seek his fortune, and led a roving life for some time, till at length he was taken up for theft, convicted and sentenced to three years imprisonment in the House of Correction at V., where every Sunday morning Mr. B. was accustomed to give a sermon or exhortation to prisoners. The Jew was excused from attending those services, as likewise all who did not belong to the Reformed Church; but observing his fellow-prisoners assembling to attend upon them from time to time, he himself requested permission to attend, which of course was allowed. He found what was said very plain and intelligible, and under the preaching of the word, was sometimes affected even to tears; so that at length he requested permission to have more particular and personal instruction. The directors of the House, fearful that he had some sinister designs in this request (as seemed not unlikely, considering the former life and character of the man) represented to him, that if he continued a Jew, and his conduct in other respects was satisfactory, they should make such representations to the king, as would lead to a remission of one year of his punishment; but, that if he persisted in his desire of Christian instruction, they should not dare to do this, lest it should give occasion to any suspicion, either in his own mind, or in those of others, that his release was any way connected with his change of faith. But when the matter was thus put to his choice, he chose rather to continue his whole time in prison for the sake of Christian instruction, than to remain in his ignorant Judaism, and thus obtain a year's freedom. The directors took him at his word, and he received instruction from Mr. B. for the space of two years--using also the opportunities afforded in the House of Correction, of learning to read and write. He seemed to require that period for instruction, being very slow of comprehension, though he was very diligent and attentive: and when he was liberated, Mr. B. with two of his elders received his confession of faith, preparatory to his baptism, with which all three were highly pleased. They then represented to him the difficulties and

temptations to which he would be exposed, especially from the Jews, who would try by promises and threats to prevail with him to desert his faith, and return to Judaism, and they were really afraid he would not be able to withstand the temptations which awaited him. To all this he replied, with tears in his eyes, that "he would shed the last drop of his blood for Jesus Christ." Nothing more was said, but all were deeply affected; and on the Sunday following (Jan. 20th, of this year) in the presence of a very numerous congregation, he was baptized; and Mr. B. did not remember ever to have seen so deep an impression on the congregation (of which on the whole he was obliged to complain, that it was in a very Laodicean spirit) but, which, on this occasion testified the liveliest interest in behalf of this new Christian brother. Since that time, he has walked consistently, and Mr. B. having constantly employed him in doing errands, and in several menial offices about his house (he having yet no regular employment) has had daily opportunities of observation, and told us expressly, that this man, who was once imprisoned for theft, he could now trust with money to any amount. We should have been glad to have had further opportunities of conversation with our Christian brother ourselves, (what we had was very pleasing) but we were obliged to pursue our journey, both this and the following day, and somewhat late on Saturday night, we arrived at L.

Sunday, June 9. I went to the Dutch church, where the Rev. Mr. M. administered the Sacrament, being glad to seize this unexpected opportunity of being present at the administration of that ordinance in the Reformed Church, which I had never seen before. Mr. M. gave a short but impressive exhortation, rather than a sermon, from the words of Philip to Nathanael (John i. 46). "Come and see." Every thing was conducted with more order and solemnity than I expected, having heard in Amsterdam, much lamentation upon this subject. At each table, Mr. M. made an appropriate address with great earnestness and affection, and though I did not partake of the ordinance, I

found it good to be there. The number of communicants was above 400, and the whole service lasted three hours and a half. A minister of talent and piety, could scarcely have a better opportunity of awakening religious affections, than is afforded by this ordinance as it is here administered; but then in this, as in all the services of those churches which have not an established Liturgy, too much depends upon the minister; so that what is gained in particular instances, is far more than lost on the whole.

In the evening I went again to the same church, to hear the thanksgiving sermon, in reference to the ordinance of the morning, and heard a very thorough exposition of Heb. xii. 28, 29, by an old minister, and quite of the old school. It was somewhat too learned, and somewhat too minute, so that though he preached very long, he had scarcely any time left for application; but I was on the whole very much pleased, and satisfied. In the Dutch churches, a preparation sermon is always preached before the Sacrament, in the week, and a thanksgiving sermon afterwards. A plan which appears to me so excellent, that when I have administered the Sacrament in Amsterdam, I have uniformly adopted it, though it adds to the exertions of the minister not a little.

We afterwards called on Mr. M. making use of the name of one of the most active members of the Committee of the Tract Society; and finding, as on many other occasions, my concern in the Institution of that Society, my best introduction. To Mr. M. however, I soon found that no one, who is endeavouring to promote the Redeemer's kingdom, needs much introduction, for I do not know that I ever met with any one whom I could more cordially hail as a Christian brother. Mr. C. and myself were both quite refreshed in spirit by our conversation with him, and having obtained some needful information, came away sooner than we wished, but rather later in the evening than we usually stay out.

Monday, June 10. We made it our first business to call upon the superintendent of the Jewish schools, who

received us with the greatest politeness, and (having waited till he could arrange, that the chief Rabbi could also be found to accompany us) he called upon us at our inn, and took us to see all the Jewish schools, and the city charity schools besides—to which we were very glad to introduce the Rabbi. The Jewish schools we found in a miserable condition; and there is no provision made for the education of the poorer classes. The superintendent, who is not a Jew, and may therefore be considered as impartial, considered the cause to be the division of the Jews into two classes, a few rich, and a great many very poor, without any intermediate class—which I suppose is very generally the division of the Jewish population in the different towns in which they principally reside. The rich do not like to bear the whole burthen of the education of their poor brethren, which would indeed be a considerable burthen. And no exertions are made to obtain assistance from the government, or from Christians. The Rabbi complained of backwardness, and of divisions among the Jews, as the cause why nothing was done, and made great professions of zeal, for the improvement of the intellectual condition of his flock: but we heard from another quarter, that he himself is the person most to blame, and that his own neglect and indolence, is the great obstacle to any effectual measures, which also is in a measure confirmed by the circumstance, that though he has been seven months in L. he had never so much as visited the schools before. He is a native of Rotterdam, but has been educated in Poland, where indeed he has been so long as to have forgotten the Dutch language; so that I had much difficulty in understanding him; but another Jew who accompanied him, assisted us. He appears to be a learned man, but not a little proud; and spoke with some contempt of the Hebrew Testament, though I could not find that the grounds of his objections were very solid, or important; and he evidently was resolved not to admit the whole truth on the question of its value as a literary production; and some of the discoveries he thought he had made, respecting the manner in which the

work had been conducted, I believe, were groundless, and far from the fact. He was exceedingly friendly with us; but *Timeo Danaos*, and I should not very willingly either depend on his friendship, or encounter his cunning. I got some information from him, and intend to call upon him again, but when it comes to *argument*, I believe I must leave the Rabbies to abler disputants.

The Jew who was with him appeared to be touched with the interest we expressed in the Jewish children, and pressed us very much to call upon him, which I propose to do before I finally leave this place.

There are five or six hundred Jews in L. which is more than in any of the other places we have visited.

Tuesday, June 11. Called again upon Mr. M. for the purpose of leaving with him a few tracts, and making arrangements for meeting all the ministers of the Reformed Church in this place, at his house; which is an opportunity in many respects highly desirable. In the afternoon went to H. a place about 20 miles distant, by the slow, but convenient conveyance of a boat drawn by a horse, which is the common way of travelling in this country. We called on two of the clergymen, but could not see either of them, till

Wednesday, June 12. When we first called on the Rev. Mr. L. (brother of Mr. L. the secretary of the Missionary Society at Rotterdam) who also received us very kindly; but gave us a very discouraging account of the Jews at H. who are all very poor, and it should seem, more depraved than in most other places. There are not above fifty or sixty of them here.

Our chief delight in visiting this place, arose from calling upon a person who had been long in England, and who was married to an English woman, and both of them appear to have been brought to the knowledge of the truth under the ministry of Mr. Thorp, now of Bristol, and to have brought with them from England much deeper and clearer views of the nature and necessity of a true conversion to God, than are generally to be found in this country.

Both received us with the greatest kindness; and are so zealous for the promotion of every good and Christian design, as to incur the general reproach of enthusiasm from their Dutch acquaintance, and even from the clergymen of the place. We learned more of the state of the Jews from them, and met with more encouragement to renew our visit, in the hope of doing some good among them, from this couple, than from the clergymen, two of whom we had an opportunity of meeting at their house the same evening. As an instance which may serve at least to shew, that in this country there are more encouragements and opportunities to labour among the Jews, than zeal and activity in seizing and improving them, we learned that there is one Jew here who comes frequently into the Dutch church, and expresses often much satisfaction, when a text from the Old Testament has been well expounded. One or more such instances may be found in most of the towns in which there are any number of Jews; but these instances, which so plainly *invite* our attention and exertions, are very commonly overlooked; unknown to those who might be expected to seize them; and a notion prevails here, as also among too many persons in England, that God will bring about the conversion of the Jews in some extraordinary or miraculous manner, and that our exertions are therefore little or nothing to the purpose. To such objections, I only answer that the *onus probandi* rests entirely with those who maintain them. I have never been able to discern the least ground for such a notion in Scripture; and among all who maintain it, I have never met with, or heard of, so much as one who even attempted to produce scriptural grounds for it. Till it is clearly proved from God's own word, to be His purpose to deal with the Jews, in a manner so widely different from his usual methods and appointments, I conceive it is our duty, in humble dependence upon Him, to make diligent use of the ordinary means. And any one who looks at the signs of the times, may see, I think, very clearly, that we have now a special call to active and earnest exertion.

The time *to labour* is evidently come; whether the time *to expect the fruit of our toil*, is quite another question; and, perhaps, we ought to be content to leave it alone at present. We are called upon *to sow* in labour, in patience, in prayer,—and *in tears*—but it may be the next generation, or one still more remote from us, which will *reap in joy*, that the word (John iv. 37.) may be again fulfilled. My conviction of the duty of exertion for the Jews is as strong as that of the warmest and most active friends of the cause in which we are engaged. My hope of any *immediate* success not *much* higher than that of its greatest opponents. Have we not yet many difficulties to surmount; many prejudices, on more sides than one, to contend against and subdue; many enquiries to make; and *very much* to learn as to the manner in which our labours must be conducted—before the work among the Jews can properly be said even to be begun?

I mention these ideas, principally as suggestions for consideration, and because I observe among many friends of the Society very warm and exalted expectations of numerous conversions among the Jews, but very little idea of the difficulties we have to encounter, Do Christians consider that for 1700 years the whole Christian world have been heaping up a mountain of difficulties in the way of the conversion of the Jews? And do they expect that with the first touch all this is to vanish into thin air? and while we are but buckling on our armour, we may rejoice and triumph, as they who put it off? Glad shall I be if the event shall prove these fears and cautions needless; but the spirit and temper in which many engage in this mighty work, appears to me to cast “ominous conjecture on the whole success.”

These reflections, which I introduce so liberally, are not, perhaps, to the purpose of this journal; but hitherto I have had so little opportunity of explaining to you my views and feelings on points so interesting to us both, that you will, perhaps, excuse the disorderly method in which I introduce them, just as they occur, and are brought to re-

membrance by the various circumstances of a journey, in which naturally my mind is more fully and variously employed on every thing relating to the great object we have in view, than during the course of my more quiet and regular employments in Amsterdam; when, however, most, if not all these ideas have passed through my mind, and been considered again and again, but no particular circumstance occurred to induce me to put them on paper, or to transmit them to you for your consideration and judgment.

Thursday, June 13. Returned by the boat to L. and employed myself all the time in writing, for which this mode of conveyance is very convenient; but my paper warns me to defer to another opportunity what I have to mention more particularly under this date. We left a small bundle of tracts and Testaments for distribution among the Jews at H.

I believe I conclude almost every letter requesting your prayers, and the reason is, that I feel daily more and more the necessity of prayer—humble, deeply humble, fervent, and persevering. May he who hath ascended on high, and received gifts for men, pour upon you and upon all the friends of Israel, the Spirit of grace and of supplications, and most of all, upon a very cold and unworthy labourer in the cause, who yet remains,

Your's, &c.

A. S. THELWALL.

To Rev. C. S. Hawtrej.

LETTER FROM VIATOR.

Frankfort, July 17, 1822.

My dear Sir,

MY last was from Basle, where I passed nearly a month, but Mr. Blumhardt had not arrived when I left it. I have, however, since, had the pleasure to meet him here. Before my departure, Mr. Hawtrej's welcome communication*

* This refers to a letter, mentioning that in consequence of a former communication of Viator's, a benevolent lady had transmitted £.50 for the Waldenses.

came to hand, but I have not drawn for the £50, it being my intention to transfer that sum, together with a Collection made in Rome, to the fund in London. A Student of the Basle Institute, has expressed a strong desire to become a Missionary to the Jews, but this desire is mingled with certain eccentricities, among which is an unwillingness to go forth in the employ of any Society, but solely under the guidance of the Holy Spirit, by whom, he now thinks himself internally called to this special work. He has communicated his sentiments in writing. The substance of his letter, which is dated 22d of May last, is as follows: He states, that he has acquired all his knowledge on the subject from the study of the Prophecies, under the teaching of the Holy Ghost. He believes, that the day of God's revisitation of the Jewish people is very near, and that they will then be awakened to the sincere and living faith of their ancestors; and which will be solely founded on the doctrines of the Old Testament. This conversion will terminate their long captivity: they will pray to Jehovah for deliverance, and he will conduct them from their exile to the land of Canaan, their inheritance. There they will await the Messiah: after which, Antichrist, the destroyer of all true worship, will exhaust the remaining energies of his infernal power against the Jews; who will suffer great afflictions, but will be delivered from their tribulations and dangers, (they, and all others, who are looking for the Lord Jesus,) by his triumphant appearance. Then the Jews will recognize in Jesus their Messiah, and their King David. The Spirit of God will descend so copiously upon them, that from that day, their country (nation) will be the centre of the Lord's kingdom, as in the days of old, and will continue to be so till the last day. He further says, it is *his only desire and aim* to bring the Israelites to a true belief of Moses and the prophets.—I have visited frequently the Basle Institute, which is conducted on the most æconomical plan. There are at present twenty-six students. The funds now amount to about 60,000 francs. Each member of the Com-

mittee undertakes some particular department. There are four Professors. The greatest simplicity is observable, and the food is of the plainest kind, besides that the students are accustomed to help themselves. The Mission-house, which cost about £3000, is conveniently situated, and has a large garden attached to it. The governor favours it, and the Antistes and clergy are generally Evangelical, and zealous. In and around Basle for seven leagues, are about forty Gospel ministers, and many pious people. Four merchants defray the expence of the education of two Missionaries, by adventuring a certain sum in traffic: the gains go to the Mission-fund; the losses fall on themselves. The question of uniting Jewish objects with those of the Heathen in the same Institute, has been recently discussed, but the voices were against it. You are, however, informed of the appointment of a separate Committee for the Jews about eighteen months ago. It is composed of three ministers, and four laymen. They published an address in Oct. 1820, entitled, "Ein Wort an fromme Israeliten und deren Freunde;" an extract of which I have taken, not being able to procure a copy. On the 26th ult. my Christian friend and countryman, and myself, met the Committee. The President only was absent, being obliged to go into the country on special business. I suggested making an attempt to obtain some contributions for the education of Jewish Children in the intended Institute, and the enlargement of their plan, so as to include the training of Jewish youths as schoolmasters, or Missionaries, as also the hire of apartments, until a convenient house should offer for purchase, according to young Mr. Koellner's original design, which, I doubt not, is known to you, and the Committee. When I came to Basle, I learnt that he had just been disappointed in the purchase of a Convent in the Grand Duchy of Baden, about four leagues from Basle, and since that, he has been continually on the look-out for another suitable building, which, I am happy to say, he has now found, and the purchase was effected two or three days before I quitted Basle. I

likewise proposed to the Committee to open a correspondence with the friends of Israel in Switzerland, Germany, and France, and with the Societies in Berlin, Brussels, and London. They wish a copy of the Jewish Expositor to be sent regularly to Mr. Spittler's address. This may be done through Mr. Marc. Extracts will be made from it for their Monthly MS. Protocol, which is expected to be replaced by a printed Magazine, contemplated by Dr. Bahn-meyer of Kirkheim, near Stuttgart, who is a friend of the Jews, and resides in the same place with the Duchess of Wirtemberg, who purposes to patronize one of the Jewish Children in the intended Seminary: an example worthy to be imitated, as the expence of maintaining a child there is estimated at six louis per annum. The objects of this Magazine are two-fold—the awakening of Christians, and the instruction of Jews. Twelve Protocols are now circulated monthly in the following places, and there multiplied by friends—Frankfort, Strasburg, Stuttgart, Berlin, Nuremberg, Zurich, Schaffhausen, Koenigsfeld—three for Basle, and one for the Canton. Unconverted Jewish scribes are employed in this work. The meeting was conducted with simplicity, opening and closing with prayer; and all the members now desire to persevere in this work of faith and labour of love, with zeal tempered by prudence. On this occasion I produced a Copy of *Attempts* in German, and consulted with them as to the best mode of printing and diffusing an Edition there. Mr. Spittler, who is the Editor of a work under “the German Society,” which has been circulated for forty years among Christians, entitled, “*Samm-lurgen fur liebhaber Christlicher Wahrheit und Gottseligkeit*,” proposed making it a number for July. I immediately saw that this was the best possible channel, for this work is widely dispersed through Germany and Prussia, and is read by many besides Subscribers. The number of copies of this small tract published every month is 3000; the cost is about three half-pence the copy. At the end of the year they are bound together; and in this manner the *Attempts* will be better preserved,

than if printed separately. In order to encourage them, I agreed to pay for the whole edition, to which they have since added another 1000, so that 4000 copies are actually in circulation. My companion at the same time presented the Society with 61 francs, to increase their fund, which amounted already to 100. I have left with them my remaining stock of Hebrew and German books, besides some French copies of Deborah, one of “*Attempts*” in French, and my last Hebrew New Testament, intended as the foundation of the Library of their Institute. On the 29th we went to visit the Institute of Beuggen, distant four leagues, in the Grand Dukedom, a ride of two hours and a half along the Rhine. I will give some particulars, because it is intended to assimilate the Jewish Institute to it. It is an ancient Castle, surrounded by a wall and gates: and formerly belonged to the Knights of the Teutonic Order. 700 acres of ground are attached to it, but these are not rented, only a large garden. That you may judge of its size, you should know, that it was used last war as a military hospital, and was crowded by poor wretches suffering under typhus, wounds, and other disorders; and who, it is said, died by dozens at a time. There is a small field adjacent, about an acre in extent, where lie buried, as supposed, 8000 of those miserable creatures. This large building was appropriated two years ago, to an Institute for educating poor children, and training up country school-masters for remote and destitute villages. It now contains fifty-five children of both sexes, and fifteen school-masters in train. The Inspector, and his family, live in the house, and an Assistant, or Sub-Inspector, is soon to be added. The children are admitted at the age of six, and youths at seventeen. The former continue ten years, and the latter three. The smallness of the rent is almost incredible, only five louis and a half per annum for the castle, and ten more for an extensive garden. The house contains two school-rooms, and others for carpenters, shoemakers, bookbinders, and weavers. The greater boys learn those trades, and cultivate the garden; the lesser, spin, and card

wool and flax; and the girls sew, knit, and make clothes for themselves and others. The whole, adults and children, are divided into two classes. One works half the day, and the other studies; this alternately. The instruction appears to be oral, and consists of reading, writing, (by dictation) arithmetic, geography, and singing; the last twice a week. The first class produces a composition from a scripture text weekly. The whole have a religious education. The furniture of wood, and all the carpenter's work, are done by the pupils. The average annual cost of a child, is six louis, of an adult, ten. The salary of the Inspector last year was fifty louis, half of which he returned, not having occasion for it. The salary of the assistant will be very small. The greatest simplicity and neatness prevail every where. The dinner was served up at eleven, and consisted of a soup with bread—a vegetable pottage—bread and water. The adults trained for school-masters, are taught to expect nothing but poverty and hardship. The salaries of some, when employed, may amount to two louis and a half, and in extraordinary cases to five, so that they are forced to maintain themselves by working at their trades. Some of the children are literally gathered from the highways and hedges, their parents being beggars. Mr. Koellner, the son, accompanied us to Beuggen. He will be the Inspector of the Jewish Institute, which, I am told, originates with him. He was settled at Wurtzburg as a wine-merchant, but sold off all his stores, in order to supply the thirsty Israelites with better wine. We passed the whole day together, for he kindly drove me and my companion, to and from Beuggen. We were all hospitably entertained at the house of Mr. R. C. and after dinner, withdrew to an arbour in the garden, the Inspector of the Beuggen Institute being of our party. Here we conversed for about three hours, and I hope to edification, and it was a pleasing thought, that the whole five were the friends of Israel. The place designed for the Jewish Institute, is situated about four leagues and a half from

Basle in the Grand Duchy, and half a league from the high road to Frankfort. It is called Sitzenkirch, which you know means, a *church plantation*, and let us hope and pray, that many plants of righteousness may grow and flourish there. The purchase consists of an old convent and house, with seven acres of land attached. The first has nothing but bare walls and roof; the last has eight rooms in good repair. The two buildings may accommodate sixty children. Mr. K. is going to reside for a time at Beuggen, to make himself master of the system, and in October he expects to open his own seminary. The Committee was drawing up an Address to the public, when I left them, inviting their co-operation. Another Institution, similar to that of Beuggen, is just established in France, at Glay, near Montheliard. I shall bring with me a printed prospectus. At Basle I visited the Hebrew printing press of William Haas, who is both printer and type founder: you are aware he has under press 3000 copies of the Old Testament, in pure Hebrew, and 2000 in Hebrew-German, with Hebrew text annexed. Each copy of the former will cost about twelve shillings, and one of the latter twenty-four: it was begun about eighteen months ago, and will yet require two years and a half to complete. Three compositors and three press workers are employed besides the type-formers; every page is revised by four Christian professors and two rabbies. A fourth part of the edition is ready; two thousand sheets are thrown off in a day, and three thousand types can be cast in the same time. Bogue's Essay in Hebrew-German, was commenced about two months ago: the edition of 2000 copies is expected to be finished at the end of the year.

Through my landlady in Basle, a pious woman, as I hope, I was brought into conversation with a young Israelite, a clerk in a Jewish house; his name is C. I had scarcely questioned him as to his opinions on religion, when, to my great surprise, he acknowledged Christ to be the Saviour of the world. I asked him if he had been baptized into his church. He said no; because there

were some obstacles at present. I did not enquire further into the matter. I learnt that he had a Hebrew New Testament as well as the Old, and soon discovered that he was not ignorant of the contents. Some of his answers were proper, but others indicated that he needed more instruction. He remained with me some time, and before he left me, begged to know what stay I made, and when he was told, he asked leave to come to me daily to read the Sacred Scriptures, to which I gladly consented. An hour was appointed, and he went away, taking with him Bickersteth's Guide to the Bible, and Deborah, in French, which he understands well, as also German, Hebrew, and a little English; he is twenty-two years of age. He came at the hour fixed, and I had previously provided myself with a German Bible, intending that we should read a verse alternately, and converse in French, as we proceeded. I had likewise prepared a short prayer in French, to be used before we began to read; we accordingly knelt down together, and then commenced the third of St. John. He came for three successive days, during which we followed the same course, of prayer, reading a chapter, and conversation. On the fourth day he failed coming, but it being a Friday, when I happened to visit the synagogue, he then explained satisfactorily the cause of his absence, and stated his wish to come *twice* the following day, to make up for his failure. I regretted that it was out of my power to see him at all on the Saturday, having previously fixed to go to Beuggen, but the ensuing Sunday he spent almost entirely with me, and a following Sabbath likewise, and those are the only two days we missed reading together, from the day he began, to the day preceding my departure, when I was too much occupied in preparation, so that he was with me a fortnight, during which period he read and heard much, which, I trust, it will please God to bless. He informed me that he began about a twelve-month ago to think seriously, having entered a church where Mr. Koellner, sen. was preaching. What seemed to impress him was, that many were ignorant of religion, because they were ignorant of

the Bible. He began to read the German Bible, and compared the two Testaments by means of the references. He tells me, he has often been with Mr. K. and also with Mr. Marc, whom he sees two or three times a year, coming this way on business. I encouraged his communicating with Mr. M. and he gave me a letter for him a day or two prior to my departure. The chapter of Lazarus came one day in course, and he remarked that he liked to read that history, because his own name was Lazarus; when we got to the place, "Lazarus, come forth," I told him, if he was a true disciple, Christ had called him in the same way out of his grave. The Sunday before my departure, I had a long and solemn conversation with him, and learnt that his intention is, when better grounded in the truth, which he thinks may be in about three months, to be baptized, and then go and see his parents at Cassel, whom he has not seen for seven years, and inform them of his change. One of the French ministers at Basle, paid me a visit to converse about the Jews. He had lately come from Alsace, where he saw the tract Deborah, which pleased him so much, that he intended to get it translated into German. I gave him a German copy of Attempts, some few more of Deborah, and requested him to communicate with the Basle Society concerning the translation. He related to me a conversation he had with the chief magistrate of Basle on the subject of converted Jews, whom Mr. Ebray wished to see placed on the same footing with other Christians in the canton, but the Burgermeister, though said to be a well disposed man, acknowledged that he could do nothing to remove the reproach that still cleaves to the race of Abraham there, even after conversion. There are many Jews in Baden, but more, he thinks, in Alsace. I left Basle early in the morning of the 9th inst. and Mr. C. kindly attended, though I begged him not, and rendered me much assistance, and when I departed, the tear stood in his eye. I reached Frankfort per post in four days and a half, and stopped one night at Darmstadt, where I had more than two hours conversation with Mr. Van Ess, who accepted, among other

tracts, several copies of German *Attemp*s for diffusion, and wished for interesting facts concerning Jews, to insert in a Gazette printed there, the editor of which is a protestant, and favourable. He has received several tracts in Polish-Hebrew and German-Hebrew for Jews. He presented me with copies of his works, and I gave him besides, a copy of the papal Bull against his translation, which he had longed to possess. The destruction of 230 houses in Sultzbach, by fire, and the preservation of his printing establishment, consisting of five sets of stereotype plates, and 40,000 copies of the Scriptures, on the 19th of last June, he considers, as it certainly is, a signal mark of God's providence. I have seen Mr. Marc, whose health is indifferent. I think a journey may be beneficial to him, and it seems the Committee approves it. Mr. Manuel gives him an excellent character as a zealous and devoted labourer. I have also seen Mr. Lix, and expect to meet the Committee before my departure. Let me note by the way, that the Rev. D. Wilson's sermon on Rom. xi. would, I think, be useful in French, to remove a prejudice among many French ministers, that the conversion of the Gentiles *must precede* that of the Jews. If an English copy could be sent to Mr. Gaussin, Pasteur a Satigny pres Geneve. I think it might be very useful to him; he reads English very well, but he espouses the contrary side in a commentary on that chapter. We had some conversation on it. He is, I believe, open to conviction.

I expect to proceed in a few days to Brussels. Please to thank Mr. Hawtreys for me for his letter, and mention me respectfully to all the Committee.

I am, Yours, &c.

VIATOR.

LETTER FROM MR. BECKER.

Warsaw, July 10, 1822.

Rev. and Dearest Sir,

THIS will appear rather an unexpected letter, but I doubt not the hand of the Lord will also appear very plain

in it. But without entering into farther remarks, I will relate to you the facts.

Monday, June 17, we left Cracow. M'Caul took his way by post through Galicia, to make some inquiries about our poor friend Solomon, at Lemberg and Brody; and I, with the horses, waggon, and books of the Society, went through Poland along the Vistula, distributing the bread of life to the starving sheep of the house of Israel. When going over the frontiers, the gentlemen there hesitated to let the Hebrew books for distribution go in without a stamp, but after making a translation of the permission of his Russian Majesty, and taking a copy of the Testament and tracts to be sent to Warsaw, they let me go. I now distributed books wherever I found an opportunity till Wednesday morning, no man saying any thing, except one person of the excise at Novemiasto, where I had given out books in the evening and morning. He asked for my papers, and when he had looked them over he went away; but on seeing a New Testament I had given to a Jew, he came back; yet after having seen the papers once more, he left me a second time and never returned. But coming to Potamiec, some German miles farther, and having distributed there about fifty-five tracts and two Testaments—the place containing more than a hundred Jewish families—and being gone about half an hour beyond it, I was overtaken by a man sent by the Burgomeister and by an assessor from the commission at Sandomir, who happened to be there, who desired me to return into the place. My telling him I had permission for what I had done was of no use, as he made a very great noise and insisted on my returning—soon after him also another was coming. Arriving in the place, and showing them my papers, they were not satisfied with them, as I had no permission from the Polish government. They therefore sealed up the trunk with the Hebrew books; took up again from the Jews eighteen tracts and one New Testament, sealed them in likewise together with my passport, and then sent a person with me to the next place, and so on to Sandomir, six

miles from there; every two miles I got another companion. Being arrived at Sandomir, I went immediately with the man who was with me to the Commissary, to whom the things were directed; but he, not thinking himself able to decide the matter, took up a protocol the next morning and sent me to Radom, fourteen (German) miles out of my way. But the præses of the commission there, likewise not being able to finish it, told me that I must go to Warsaw once more—fourteen miles farther. Here, however, the matter was soon decided; it was, indeed brought before several commissions, and at last, to the viceroy, but there it was finished at once. The lieutenant-general of the viceroy having read a part of the papers, immediately said, I was at liberty, and the books were also free. Now my companion, the revisor of the Police at Sandomir, who had accompanied me for the last twenty-eight miles, left me, and my joy was very great, as I need hardly tell you. The next day I received my passport and my Russian paper; and after I had taken them to the commission of the Interior and the Police, to which the things at first were directed, I received from them a similar paper in the Polish language, of which the following is a translation:—

Given, Warsaw, in June 27, 1822.

“The reigning commission of the Interior and the Police,

“The bearer of the present writing, Mr. William Ford Becker, member of the London Institution for turning to the Christian religion people of the creed of Moses, and with the permission of his Imperial Majesty, now on his journey to Russia, has received likewise permission from this government to fulfil a similar mission in the kingdom of Poland. Besides, the commission of the Interior and the Police order all administrative authorities of the Police of the kingdom of Poland, not only to give Mr. William Ford Becker free access and leave to stop in the kingdom where he sees it necessary, but also *not to hinder the giving away of books* which tend to the purpose above-mentioned; and they order also,

in case of need, properly demanded, not to refuse to give him protection and assistance.”

“Presiding Minister, T. MASTOWSKI.

“Secretary General, AUG. RARSKI.

“To all persons performing the duties of Police in the kingdom of Poland.”

I know not how to express my feelings of joy and gratitude to the Lord, for his great mercy, and I would call upon all who read or hear this, to unite with me in praise and thanksgiving; for now, indeed, a door is opened for missionary labour amongst the Jews, that is great and effectual. You know, our Russian papers being of the same contents, more than *two* millions of Jews may now be supplied by us with the bread of life. O if the Society could send 50 or 100 missionaries, and ten thousand of Testaments and Tracts, there would not be too many. Now, besides the getting of this rejoicing paper, I hope my being brought, or rather transported to Warsaw, has been of very great consequence. I doubt not those thirty-seven tracts, and the one New Testament at Potamier will be better valued, and more attentively read, than if they had kept them all. The Jews at Sandomir, who also had heard what was the matter with me, were standing around the waggon, asking for books; and when I could not give them any, they begged I would send them some from Radom, which I have now done from here, by the revisor of the Police. In Radom, a Jew begged me to send books to a friend there, from whom he could get them, and on the road, another Jew would pay for the tracts if I could give him any. Though I was not able to distribute *books*, yet I could speak to the Jews as well as if I had been free, my guard not saying one word against it. The thing I generally told them was, who the Messiah was, that he had come, had died for their sins, and that they must believe in him if they would be saved. It is impossible for me at present, to mention all the benefits that have arisen from my coming here. His imperial highness, the grand duke, before whom my passport and the Russian paper were likewise brought,

is also perfectly satisfied with them; but one more of these happy consequences I dare not omit, which is, that I have a hope a society will be established here also. I have been speaking about it to colonel Sass, the friend of Mrs. Boudler, and he has indeed given me some hopes for it—he himself is willing to become a secretary, and wished very much to have the statutes of the Berlin Society, for which I have written. I hope his imperial highness will be at the head of it as protector, and then we shall not have reason to fear that it will have the same fate as that of the Bible Society. May it please the Lord graciously to bless these feeble endeavours, and to bring the matter into effect.

I have also copied for Mr. Sass the "Address to Females, written by an English lady in behalf of the London Society," which he will lay before *Her Imperial Highness*, the grand duchess, who understands English very well. I have made some alteration in it. Dear Baron Sass also thinks of establishing a society in Curland, where he was born, and where they are Protestants like himself. Yesterday he told me, that he had a conversation with a learned Jew about the Christian religion for more than two hours. I had made him a small present of a book like Bogatzky's treasury, which the Jew, after he had lent it him once, begged from him a second time, having been exceedingly pleased with it. As there is always so much questioning how the Jews are to be baptized, and to what church they are to belong, whether to the Evangelical, as they now call it, that is, the Lutheran and reformed, or to the Roman Catholic, or to the Greek; I told Mr. Sass, that they were neither to become Lutherans, nor Roman Catholics, nor Greeks; but *Christians*—Biblical Christians, without any of these names. I showed him that they had their own spiritual wants, their own language, and that therefore they must have their own kind of instruction; and I told him also that his majesty, the emperor, had given a part of land in Russia for a colony, where they had their own spiritual pastor, according to a letter from

his excellency prince Galitzin to the Rev. Lewis Way. My reasons appeared to him very plain. Since my return to Warsaw, I have also found in many instances, that wherever a Jew has read one or more of the books distributed here before, he does no more so violently dispute against the Christian religion; nay, two at once confessed to me, that they were convinced the Messiah had come, and that our Lord was the Messiah; one said, it was evident by the thing itself; they rejoiced exceedingly to find I was here again. Friday the 5th, I had again a long conversation with this one, when I was almost surprised. I firmly believe that he is in a state of real contrition of heart, and under a deep conviction of sin; for this, not only his expressions, "O that but the Lord Jesus would forgive him his sins," &c. but also his whole behaviour spoke too plain. Indeed! I cannot but believe, that the grace of God is working in his heart. And, dearest Sir, had you seen this man five months ago, one would have hardly believed, that he would ever be brought into the state in which he is now; he was then so obstinate and unwilling to believe, that I sometimes laid my fingers on my eyes, telling him that he made it so. But now, O what an happy change! Although he says, he was a wild horse, he was a reprobate, and he had not yet found grace, I believe that his eyes have been opened in part already; he sees Jesus, he finds him in the Old Testament, he found him twice in the 80th Psalm. He has an exceeding great desire to pray, he wished very much for a book to use in the morning and evening. I gave him the tract containing prayers, and had shown him the day before some of the prayers for the Jews in their present state, contained in the Old Testament; he said to me, in humility, that he was often weeping over his sins, and told me also that he had before been unwilling to believe; he speaks not yet of being baptized, but of first becoming a true Christian, he is earning his bread by working in an English manufactory here. The tracts and books of the Society, and his conversation with Ellenbogen, seem to

have been the principal means the Lord has been using. He is very sorry I cannot give him any hopes of our soon coming again to Warsaw. When going away, he desired me to pray for him. I showed him also Zechariah xii. 10, and desired him to pray for that spirit. Dear Mr. H—— I have found not only persevering in his hope and confidence in the Lord, but much increased. There is also another Jew of whom Mr. H—— spoke to me, and whom I saw with him afterwards, who wishes to be employed by the Society to *preach* the gospel to the Jews; he seems to be of a very serious and devout disposition. He is also waiting for our return to W. The Lord has been using Mr. H, to him as he has E—— to the other. So in these two new converts, (though the former is not yet baptized, yet he is a real Christian;) the words of our Saviour have been fulfilled: "I have chosen you, and ordained you, that ye should go and bring forth fruit," John xv. 16. Saturday 6th, those two Jews were again with me, the one pleased me exceedingly, the other is not yet so far advanced in spiritual things; I read and made remarks on the 10th chapter of the Epistle to the Hebrews, whilst the one was indeed very attentive. If this man could be brought under the sound of the gospel, I doubt not he would soon become a true Christian, as this is his only wish and desire. Having received a chest of books, nearly 1500, from the Custom-house, and being desired to bring them back again from the Censor, to be stamped, and to pay the duty, I gave in a paper stating what books they were, and requesting that this duty might be taken off, which was granted. I was told it would have amounted to 500 Polish florins, about 12*l*. The Lord be also praised for this mercy.

I remain, Your's, &c.

WM. FORD BECKER.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Jerusalem, March 12, 1822, in the
Magnificent Armenian Convent.

Dear Friends,

You will have received most probably
the Journal from the 9th of December,

VOL. VII.

1822, till to March 6, 1822, which I sent to you from Barut, by the way of Alexandria, and by means of Mr. Berggren, chaplain to the Swedish ambassador at Constantinople, and some days ago by Major Mackworth, with whom I met at Jaffa. I mentioned to you in my last Journal, that I remained five weeks in several convents of Maronites in the mountains of Lebanon, with the purpose of profiting more in the Arabic tongue, that I made the acquaintance of the Maronite Bishop, Hannat Marone, at Aintura, who is at the same time Vicar General to the Patriarch of the Maronites, and I had the satisfaction of having acquired the confidence and friendship of that Bishop, so that he wrote to the Patriarch, in order that the disinhabited convent *Kurka* may be left to the disposition of Henry Drummond, Esq. and John Bayford, Esq. for the establishment of a college; and Bishop Hannat Marone is disposed to promote the cause of the British and Foreign Bible Society, and that of the London Society for promoting Christianity among the Jews; and the Lord blessed with the same success my conversation with the Bishop of Zaph, Ignatius Ujuri; the Prior of the Armenian convent Karaim, has sent a deputy to Henry Drummond, Esq. and to John Bayford, Esq. and another one to the East Indies, to the Rev. — Thomason. You will find in my Journal, which Major Digby Mackworth will, when God pleaseth, deliver you, seven loose papers, containing the letters of several bishops. You will be pleased likewise to learn by that very Journal, that I went to Dir Alkamir, where seven Jewish families reside. I talked with the Jews, Bahur and Saul, who are in the possession of a Hebrew New Testament, published by the London Society. I conversed with both upon Jesus my Lord, and I trust and hope, judging according to the *observation* and *profession* those two Jews made, that they have been convinced of the truth of the argument I had brought forth; and I hope the same of Simon Zedaka, a Jewish merchant, residing at Sanda. The two Jews at Barut, who have been secretly baptized by Mr. Tschudy, continue to pass outwardly to be Jews, and

the one of them is fallen back into Judaism, and has denied Christ in the presence of the convert Abraham. I said to Israel, that he should come to Jerusalem and assist me in my work, an undertaking which he fears to bring into execution. I shall therefore remain faithful, to my rule I laid down, never to baptize one, who would not publicly profess the name of Christ.

March 8, 1822. At five o'clock in the evening, I arrived in the neighbourhood of Jerusalem. As soon as I was in view of Jerusalem, I took out my hymn book and read ;

" For Sion's sake I will not rest,
I will not hold my peace,
Until Jerusalem be blest,
And Judah dwell at ease !
Until her righteousness return,
As day-break after night ;
'The lamp of her salvation burn,
With everlasting light !
The Gentiles shall her glory see," &c.

When I arrived before the convent of Terra Santa, Mr. Gethin, an English traveller, whose acquaintance I already had formed when at Cairo, came suddenly with marks of sincere joy, and shook hands with me. Mr. Carne, my fellow traveller to Mount Sina, was just in the holy sepulchre, where he attended to the prayers of the Monks. I saw him the next morning, and we have not been less than with Mr. Gethin, delighted with each other.

I slept the first and second night in the convent of Terra Santa, and visited the next morning the holy sepulchre in the company of my friends, Gethin and Carne. It is supposed, that that was the spot where the Lord from heaven did sleep ! Come, see the place where the Lord lay ; he is not here, for he is risen as he said ! Prayers are still here offered up, but, alas, not in peace and in union, as Christians ought to do. The monks of Terra Santa boast themselves that they have got a firman from the grand Sultan, that they must be the first on the days of solemnity, who perform the function near the sepulchre: the Greek Christians are in possession of a like firman from the Porte, that they may pray before the tomb after the function of the Frank monks is over. Thus Christians are

not ashamed to petition at a Mahomedan court for the permission of praying. Blood of Christians was shed by *Christians* themselves at the tomb of their Saviour, in the very presence of *Mussulmen* ; and *Mussulmen* are obliged to make peace between *Christians* and *Christians*—and *Mussulmen* are obliged to uphold the peace among Christians by the force of the sword.

The description I have given you here, is not taken out of my own fancy, but given to me by the monks of the several denominations themselves. The Lord has ceased from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. I took a view on the same day, in company with the above-mentioned English friends, of the valley of Hinnom, Josaphat, and mount Sion.

March 10, 1822. I called, in company with Mr. Gethin and Mr. Carne, on the patriarch of the Armenian nation who resides in his magnificent convent. We were exceedingly well received, and after I had delivered the letter of introduction with which Mr. Boggos, the first interpreter to the Pacha of Egypt, had favoured me before my departure from that country, I began to preach to them the necessity of peace among Christians, and made them acquainted with the *intentions*, *labours*, and *progress* of the Bible Society. I told them clearly that I came to that city not only with the intention of preaching the Gospel of Christ to the Jews, but likewise to induce the Christians of the several denominations to enter into a correspondence with the Christians of England, on the subject of vital Christianity, and desired the Patriarch himself to give the first example, by writing a letter to you and Mr. Bayford, which he graciously condescended to promise me to do. The Patriarch and the other Armenian bishops and doctors offered then to me a room in their convent, which I accepted without the least hesitation.

March 11, 1822. Mr. Leutzen, a German, came back from Bethlehem to Jerusalem, and delivered to me the long and anxiously desired firman from the great Sultan at Constantinople,

which the Rt. Hon. Lord Strangford procured me at the recommendation of Messrs. Salt and Lee in Egypt. The governors of every place are obliged to give a Janissary, and I am permitted to travel throughout the Turkish empire, and must be treated as a personage (according to the expression of the firman) of high distinction.

March 12, 1822. I called on the amiable and zealous Christian, the Rev. Procopius, undoubtedly the most *active*, most *sincere*, and most *disinterested* promoter of the cause of the British and Foreign Bible Society in this part of the world. After I had acquainted him with the object of my mission, and had given him a sketch of the history of my life, he observed, 'You have reason to give God double thanks, for you have experienced a two-fold grace. The first grace he bestowed on you was, that he brought you out of darkness to his marvellous light, to the knowledge of his only begotten Son: and the second grace was, that he enabled you to renounce all worldly expectations, and travel from city to city, from land to land, from river to river, and from sea to sea, for the promotion of the knowledge of that Saviour. If I had not seen Procopius and Archbishop Minasia, I should have thought I had reason to exclaim with Jeremy the prophet, 'Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth,' but thus we perceive that the Lord of Hosts has left a remnant at *Jerusalem*. Procopius promised to assist me with Bibles and New Testaments.

We afterwards visited the tomb of Lazarus at Bethany, nigh unto Jerusalem, about fifteen furlongs off. I read the whole history that the sisters of Lazarus sent unto him, and told him, He whom he loved was sick; and when he heard that, he said, This sickness is not unto death, but for the glory of God! And Lazarus slept, and he went to awake him out of sleep. Lord, my poor soul sleepeth, come to awake her out of sleep! "Jesus wept—and he cried with a loud voice, Lazarus, come

forth! And he that was dead came forth!" Lord, cry with a loud voice; Wolff, come forth!

From thence Messrs. Carne, Gethin, and I went to Gethsemane, where my Saviour prayed, where he began to be sorrowful and very heavy; where his soul was exceeding sorrowful even unto death; where he fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt!" And there it was, when his disciples have not been able to watch with him one hour; they have not been able to watch and to pray, that they might not have entered into temptation! O Lord, how often is this the case with me; how often didst thou come unto me, and thou didst find me asleep and my eyes heavy.

On our return we visited Bethphage nigh unto the mount of Olives, whence the Lord sent two disciples to bring unto him the ass tied and a colt with her, that it may be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass! and I followed my Saviour to Jerusalem, through that gate which he passed, when the great multitude spread their garments in the way, and cried, Hosanna to the Son of David!

March 11, 1822. I took my lodging in the Armenian convent, where a very fine divan was prepared for my abode. I met there with an Armenian monk, Padre Paolo Tiutiungi, who is a gentlemanly like man, and of considerable talents; he lived for some time in the house of the Armenian Deputy, Signor Paolo Sebastiano. I think I saw him already at Rome; he became, alas, acquainted, when at Paris, with the writings of Jean Jacques Rousseau and Voltaire, which made him a complete sceptic. He opened soon his mind to me, and we had a conversation; First, About the necessity of a revelation; Secondly, The truth and evidence of the revelation of God laid down in the Bible. He seemed to be convinced of the truth I said, and promised not only to read now diligently the Bible, but desired, likewise, to be received as a member of

the British and Foreign Bible Society; he then talked on the subject of that Society, together with the most Rev. Dr. Jacob Minasia, Armenian Archbishop at Akshehir, in Asia Minor, and Vicar-General to the Patriarch Gabriel at Jerusalem, both wrote a letter to the British and Bible Society, according to my desire.

Caraite Jews.

March 12, 1822. I sent the Dragoman of the Armenian convent to a Caraite Jew with my compliments, and desired him politely to drink a cup of coffee with me. The Carait, Saadiah, called immediately on me. Although he is able to converse in Hebrew, he reads it not fluently at all. I told him I heard at Acrida that the Caraites were the followers of Sadok, (Sadducees) he replied, 'God forbid; how can we be Sadducees, whilst we believe in Moses and the Prophets? I asked him whether they believe in the resurrection of the dead? He said, 'Most surely.'

I. How many families of Caraites are here?

Saadiah. Only three families, we are so much oppressed here, that many of our brethren have gone either to Egypt, or to Kalaa, in the Crimea, where our brethren live in great peace.

I. Are you still in correspondence with your brethren in the Crimea and Egypt?

Saadiah. Continually, and every one of us who are now at Jerusalem, have been at Kalaa, and have taken our wives from thence.

I. How many years since have you been in the Crimea?

Saadiah. Five years ago I left Kalaa. I lived there more than twenty years; I knew well the Sultan Alexander; O that he may live in prosperity many years, he is our great protector, and Catherina herself did not like the Rabbinist Jews, but she was a friend of the Caraites, for we sent her a letter of great wisdom.

I. Did you see any English gentlemen at Kalaa?

Saadiah. There came three, one of them was a great and a wise man, and understood Hebrew very well: they

brought books with them which we have not accepted, but some of them have read them."

I. Will you introduce me to your Rabbi, and shew me your synagogue?

Saadiah. With great pleasure.

I. How many Caraites may be in the whole world?

Saadiah. I cannot say, but there are some thousand in the Crimea and Polonia; there are some few at Damascus, and a thousand Caraites in Egypt—there are Caraites in India, and in the land of Cush (Abyssinia,) but with the latter we have never been in correspondence—if you should go to Abyssinia, we will give you letters for them, to hear about their state.

I. Who has been the founder of the Caraites?

Saadiah. The founder of the Caraites was *Anan*, in the captivity of Babylon.

March 14, 1822. I called again on Procopius, Procurator General of the Greek Convent; he gave me a quantity of Greek, Hebrew, Syriac, and Arabic New Testaments, and will recommend me to a clever Greek master. I was again very much edified by his conversation: he spoke with high regard of Levi Parsons, and told me that that gentleman went every day among Jews, until he was obliged to leave Jerusalem. I was finally introduced to the synagogue of the Caraites by Saadiah and their Rabbi Beracha. I opened the prophet Isaiah, and explained to them the 13th chapter, and said to them, that the whole chapter has no sense, if it is not applied to Jesus Christ our Lord. Another young Carait was present who knew the Rev. Lewis Way when at Kalaa: Saadiah's wife, called Esther, likewise knew him. They have in their synagogue five manuscripts of the Torah, and beside this, a most beautiful manuscript of the whole of the Old Testament, written with golden initial letters—this manuscript is five hundred years old.

Rabbi Beracha has told me that I might come to him every sabbath and read Hebrew with him. I have sold to day ten Arabic Psalters to Signor Karabert, Drugeman of the Armenian convent, for ten piastres—made a present

of three Arabic Psalters to three poor Christians—a present of a Greek New Testament to Pater Paolo.

The Bible Society of Malta sent, two years ago, fifty Arabic Psalters to Mr. Antonio Damiani, British Consul at Jaffa, who had not sold one single copy of them; when Mr. Mackworth and I observed it, we both desired him to deliver those Psalters to my charge; in the moment he consigned them to me, three persons desired to buy some of them, and we sold three copies to them, and I have now already sold thirteen of those Psalters. I am interrupted this moment by a priest of the Jacobites from Syria, who are likewise called, “Children of Israel:” he has written his name with his own hand—his name is Raba Tuma. They have here a convent, in which five or six of them live together, a bishop is their head. I was rejoiced with the simplicity of that Syrian Christian; he read the Syriac New Testament with great fluency, and he regretted that he had no money to purchase that precious book, I gave him, therefore, one *gratis*. He was entirely overjoyed with it, and he wrote my name in it in the Syriac tongue,—“I have received this book from Joseph Wolf, may God make him very great!”

I must here observe that I asked the Caraites whether they acknowledge the Beni Khaibr (Jews whom Niebuhr mentions in his travels) as their brethren! they replied, “God forbid, for those never came to Jerusalem; they remained in the desert when Joshua brought the rest of the people of God into the land of promise; and thus they live there in the desert near Mecca, without any knowledge of the law or the prophets, wandering about as robbers and enemies of mankind. They call themselves the Beni Moshe (children of Moses)” Several Jews called to-day on me, but I was sorry that I was not at home, for I had just called on the Archbishop of the Jacobites, and made him a present of a Syriac New Testament, and he was entirely overjoyed with it.

I visited this evening, the patriarch of the Armenian convent, where I am now situated. He asked me whether I found myself happy in his convent, and

he promised me to write to you. We conversed on the excellency of the Scriptures. Archbishop Jacob made the excellent observation, that we must take Scripture in its simplicity, and not lay into the text so many explanations, and by doing so, we shall not find a pope in Scripture! he added to this observation, “I shall lay down my sentiments on paper, and you may send them to England.” I read this evening Jeremy, and was struck with ch. xii. 5, for I remembered that Mr. Simeon cited that passage in a letter addressed to me when at Stansted.

Mr. Makarditch, residing at Cairo, a rich merchant of the Armenian nation, with whom I travelled through the deserts from Cairo to Jaffa, lives at present at the Armenian convent with me. I talked with him on the subject of the Bible Society, and he desired to enter as a member of the British and Foreign Bible Society. As I am not agent of that Society, I desire every one to state his wish on paper, which he did.

March 15, 1822. I wrote a letter to day to Mr. Leutzen from Stuttgart, a rich traveller, respecting the object of the London Society for promoting Christianity among the Jews, and he wrote to me in answer, that he should be most happy to subscribe, and shall give £1. sterling to Peter Lee, Esq. according to my desire.

March 16, 1822. The Caraites Jew Saadiah, called very often on me. I made him and the other two Caraites Jews, presents of Hebrew New Testaments and three Arabic Psalters, which they accepted with thanks, and promised me to read in both books, which they likewise did in my presence, longer than an hour. I was struck by their telling me that the Caraites do not believe in the existence of the devil, and believe the book of Job not to be an inspired book.

March 17, 1822. I delivered the letter of introduction, with which Assaid Ahyr Effendi, a mussulman at Jaffa had furnished me, for Mohammed Said Har Allah, at Jerusalem. The latter is known from Jerusalem to Mecca, on account of his knowledge of the Arabic language. I have taken him for

my master in Arabic and Turkish, and he instructs me every day, two hours. I have induced him to write a letter to Henry Drummond, and John Bayford, Esqs., and to the learned Oriental scholars in Germany and England. I shewed to him the Arabic Psalter, and offered to him one as a present; of which he has been very glad. It would be better to leave out on the beginning of the Psalter the inscription. "In the name of the Father, the Son, and Holy Spirit," for as well Jews as Mussulmen would more readily receive them.

Archbishop Jacob, the Armenian, called to-day on me, and I talked with him on the importance of promoting the word of God, by which we shall become by God's grace, teachers of righteousness, for teachers of righteousness shall shine as the brightness of the stars.

Mr. Stephen Cachtoo, the Armenian, residing at Calcutta, has dissuaded the Patriarch to write to you about the establishment of a college at Jerusalem in their own convent, with the aid, and in the company of the English gentlemen. Mr. Stephen Cachtoo observed, that the lives and conduct of the Missionaries at Calcutta, is so different from the conduct of the other English gentlemen, that he was persuaded, that no Missionary was ever a native English; for the Missionaries in India live a holy life, whilst the other English gentlemen live a very gay life. I mentioned to him the names of several other English gentlemen, who are no Missionaries, but, notwithstanding this, pious men; but as Stephen is an old man, I must have patience, and try to convince him of his error by degrees! Bishop Jacob and Pater Paola, however, try to induce the Patriarch and the Bishops to leave a considerable part of the convent to the disposition of English Christians.

Archbishop Jacob said to me to-day, that it is highly necessary, that the English Bible Society should print, 1. Turkish Bibles and Testaments with Armenian characters; and, 2. Bibles and Testaments in the *vulgar Armenian tongue*: he recommended to me this repeatedly.

March 18, 1822. I have to-day invited John Carné, Esq. and — Gethin, Esq. from England, and Mr. Lutzen from

Germany to dine with me: during our dinner, Rabbi Mose Secot, one of the Divines (Hakam) of the Talmudist Jews, a Pharisee by persuasion entered the room. I was struck with his modesty.

I. (In Hebrew.) Have you read the law of Moses and the Prophets?

Rabbi Mose Secot. Yes, the name of the Lord be blessed for it!

I. And the Talmud?

Rabbi Mose Secot. I am reading it day and night.

I. Will you give me lessons in Hebrew and Spanish?

Rabbi Mose Secot. With all my heart; I shall come to you every day; I am surprised to hear you so well talk in Hebrew, where have you learned it?

I. Jews and Gentiles have been my masters, in that language!

Rabbi Mose Secot. Your name?

I. Joseph Wolff.

Rabbi Mose Secot. I have heard of you, you have conversed with Jews in Egypt!

I. Yes, and I was very well received by them indeed, the letters I have received from them for several rabbies of this place may persuade you of it!

Rabbi Mose Secot. And you shall be well received by Jews of the holy city; we shall shew you our colleges and our synagogues!

I. How many synagogues are here?

Rabbi Mose Secot. Five synagogues, and 700 families of Jews.

I. Of what persuasion?

Rabbi Mose Secot. 1. Rabbinit Jews, among whom are many Pharisees, especially among the *Ashkenasi* (Polish Jews): 2. Caraites, which are disciples of Sadok! (Sadducees)

I. The Caraites protest against being Sadducees, they believe the resurrection of the dead!

Rabbi Mose Secot. They are disciples of Sadok!

I. I have heard of Jews (in Niebuhr's travels) who are wandering about like Arabs, near Mecca, do you know of them?

Rabbi Mose Secot. They are called the Beni Khaibr.—I was rejoiced to perceive that they are known by the Jews at Jerusalem, under the very name which Niebuhr gave to them! and I asked Rabbi Mose Secot, did some of those Beni Khaibr ever come to Jerusalem?

Rabbi Mose Secot. Yes, in the time of Jeremiah the prophet!

I. How do you know this?

Rabbi Mose Secot. Let us read the prophet Jeremiah. He then read Jeremiah xxxv. 1—11. You see by it that Rabbi Mose Secot is quite certain, that the Beni Khaibr are descendants of the Rechabites, they drink till at this present moment no wine, and have neither vineyard, nor field, nor seed, but dwell, like Arabs, in tents, and are wandering Nomades: they believe and observe the law of Moses by tradition, for they are not in the possession of the written law, and Mose Secot observed, that their name Khaibr is to be found in Judges iv. 11. "Now Khaibr (the same as Heber) the Kenite, which was of the children of Holiab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent in the plain of Zanaaim, which is by Kedesb." And it was among the Beni Khaibr where Sisera found his death! Judges iv. 19, and of whom Deborah sang! "Blessed above women shall Jael, the wife of Heber (Khaibr) the Kenite be; blessed shall she be above women in the tent," and those Beni Khaibr are descendants of Jethro, the father-in-law to Moses, and Mose Secot proved it by Numbers x. 29: "And Moses said unto Hobab, the son of Raguel, the Midianite, Moses father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good, For the Lord hath spoken good concerning Israel: and he said unto him, I will not go," &c. &c. Mose Secot has promised to me, to bring the next day the Talmud with himself, and to make it more evident. We talked after this about the present state of Jerusalem. Mose Secot observed, Jerusalem is a holy city, it has been once the residence of the Holy One, blessed be He: but Jeremiah has given a true picture of the present state; I interrupted him, and said, "How doth the city sit solitary, that was full of people?" Mose Secot interrupted me, wept and said: "How is she become as a widow?"

I. "She that was great among the nations, and princess among the provinces, how is she become tributary."

Mose Secot (weeping.) "Judah is

gone into captivity because of affliction; the ways of Zion do mourn; O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many, we have sinned against thee." As two English friends, Mr. Gethin and Mr. Carne, and a German gentleman, Mr. Lutzen, have been present, who conversed with each other upon other subjects, I turned myself to them, and said: "Friends, witness the tears of this Jew, on account of the destruction of Jerusalem." Rabbi Mose Secot will come the next day, and read with me Hebrew and Spanish, I shall desire him to point out to me those texts of Scripture by which they prove the advent of a Messiah, I have then a better ground for future arguments.

I prayed this evening with the Armenian priest, Pater Paolo; he desired me to write down this prayer for him, and he will pray every day; but I said that it was impossible, for it was the prayer of the heart, a prayer which I recommended to him: he ought to kneel down every day, when in his closet, and carry to God all his wants and griefs, and he must do this in the name of Jesus Christ. He said, he hoped that he should follow my advice; he is as teachable as a child, so that I am often ashamed at myself, when I observe his humility. O, that I could so kneel down to prayer with one of my brethren according to the flesh, and pray with him to that Saviour, who wept for that very city where I am now, who wept for Jerusalem!

March 18, 1822. I called on the governor (Musselim); one of the Turkish judges was present, and many other Mussulmen. I was accompanied by Patre Paolo, and the Dragoman of the Armenian convent. When I presented to him the firman of the great Sultan he kissed it, and made his bow to it; he told me that if I staid at Jerusalem many years, I might come into his house as one of his friends. He was rejoiced to perceive that I understood the Arabic and Persian tongues. I asked him whether I might take the liberty of making to him and the judge, a present of an Arabic and Persian Bible and Gospel; he replied, that he should be very happy to receive them, and observed, that the *Torah* (books of Moses

and the Prophets) the Gospel, and the Coran, are highly esteemed by every true Mussulman. I told him, that I myself have read the Coran with much attention, and the English nation have a most excellent translation of the whole Coran; he said to me that I should come to his garden one day, when he will introduce me to all the learned Mussulmen of the holy city. Alhaj Shaker Agha, the principal officer to the governor, entered my room in the afternoon, saying, I wish to make your acquaintance, on account of your knowledge of the Persian language. Some minutes after him, Rabbi Mose Secot and many Armenians entered my room; the room was crowded. I showed to the Mussulman, Alhaj Shaker Agha, the Persian New Testament of Henry Martin, and an Arabic New Testament; he read in it more than half an hour, and was pleased with it; in the mean while I observed Rabbi Mose Secot took hold of the Hebrew New Testament, and read in it with great attention. Alhaj Shaker Agha said to me, that he wishes to read both the Persian and Arabic New Testaments. I told him, that it would give me great pleasure, if he would accept both of them as a sign of my love towards him; he replied, that I could not have stronger obliged him than by having given him these books. I gave him likewise, an Arabic Psalter. I addressed myself afterwards to Rabbi Mose Secot, and asked him, (after he had laid aside the Hebrew New Testament) whether he had ever seen that book before? he said, 'Not only seen, but even read it through with great attention when at Aleppo, in the house of a Rabbi of Aleppo.'

I. Tell me, sincerely, what do you think of this book?

Rabbi Mose Secot. It is a very good book indeed, there are to be found some difficulties about which we shall converse some day or other.

I. I should be very much obliged to you if you would be so kind as to point out to me those passages of the Old Testament, which you believe speak of the Messiah?

You, and Mr. Bayford, and all friends of the Jews, will be surprised when I tell them that Rabbi Mose Secot gave

me the following answer, 'Those passages of the Old Testament cited in the New, speak undoubtedly of the Messiah;' and Rabbi Mose Secot took hold again of the New Testament, and said, 'Isaiah has undoubtedly spoken here of the Messiah, saying, "Behold, a virgin," &c. Isaiah vii. 14. and the New Testament has cited faithfully those passages which speak of the Messiah; but there are other prophecies respecting the Messiah which are not yet fulfilled, as for instance, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold," Isaiah xxx. 26.' I did not like to enter into argument, but brought him rather more to the knowledge of Christ by the Prophets and by the Gospel. I cited to him the liiid chapter of Isaiah, and read with him the sermon of Stephen, Acts vii.

March 9, 1822. Rabbi Mose Secot called again to-day; we conversed together on the fallen nature of man; when we arrived in our reading to the third chapter of the book of Genesis, he believed the Original sin. He showed to me likewise the passage in the Talmud, which speaks of the Beni Khaibr, or rather of the Rechabites, as children of Jethro. The passage is in the treatise of Sota. And thus I now conclude my letter, with the wish that you all may pray for your friend,

JOSEPH WOLFF.

COLCHESTER ANNIVERSARY.

THE fifth Anniversary of the above Society, was held on Tuesday the 6th Inst. Preparatory Sermons were preached on the previous Sunday and Monday Evening, at St. Peter's, and St. James's Churches, by the Rev. Messrs. Simeon and Hamilton. At the Meeting, the Chair was taken by Edward Clay, Esq. Deputy Mayor; the Resolutions were moved and seconded by the Rev. Messrs. Newman, Bull, Saunders, Newport, Hamilton, Mr. Bridges, Rev. C. Simeon, Hon. Lieut. Col. Gardner, and Rev. Messrs. Marsh and Burgess. In the Evening Mr. Saunders preached at St. Peter's Church. The several collections added £108. to the funds of the Institution.

The List of Contributions to the London Society is deferred for want of room.

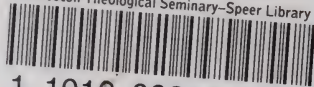
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